

FAITH AND ACADEMIC ACHIEVEMENT AMONG  
LATINO COLLEGE STUDENTS

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## ABSTRACT

### FAITH AND ACADEMIC ACHIEVEMENT AMONG LATINO COLLEGE STUDENTS

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Latinos students between the ages of 18-24 have been enrolling in college in unprecedented numbers with over 2.1 million Latinos presently enrolled in college. At the same time Latino college graduation rates have stagnated. In 2010 only 12% of Latinos between the ages of 25-29 graduated from college, compared to 37% of white students in the same age group. This study documents the importance of Christian Para-church and Church ministries engaging Latino students toward persistence in college to increase their graduation rates. By facilitating and empowering teams of campus ministers, community leaders and local church youth leaders, integrated resources were developed to complement the local church in their efforts to minister effectively to Latino college youth. These integrated resources include a college preparation conference and curriculum, a scholarship fund and a campus evangelistic outreach tool. The high level of cooperation of church, campus and community leaders to create these relevant tools points to a renewed interest in Christian ministry leaders to understand the full orbbed needs of Latino students that goes beyond the spiritual elements of care to include their educational achievement in higher education. With access to these resources, campus ministries and churches will be in a better position to influence Latino youth toward graduation with their faith and ethnic identity intact as well as a commitment to the purposes of God in the world.

I dedicate this dissertation to my wife Maritza, my sons Daniel and David and my partners in ministry in LaFe, the Latino Leadership Circle, the InterVarsity Multiethnic Ministries Team and New Life in the Bronx Church.

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## **CHAPTER 1 INTRODUCTION**

Latino College Enrollment is at an all-time high, reaching 16.5% of all college enrollments and pushing past two million students between 18-24-years old.<sup>1</sup> This is an incredible advancement because for the first time in our history Latino college enrollment matched overall Latino population numbers. In 1980 Latino students had a much smaller college enrollment at 4%, and even as recently as 2000, Latino students made up only 10% of total college enrollment.<sup>2</sup> Latinos have now become the largest minority group among four-year colleges not only as a result of population growth, but also because of higher high school graduation rates—76.3% in 2011 as compared to 72.8% in 2010.<sup>3</sup> In fact, 74% of total growth in college student enrollment at two-year and four-year colleges during the 2010-11 academic year was due to increases in Latino enrollment. During this same period white non-Hispanic students numbers grew by only 4% while Black enrollment fell by 3% and Asian enrollment dropped by 8%.<sup>4</sup>

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<sup>1</sup> Richard Fry and Mark Hugo Lopez, “Hispanic Student Enrollments Reach New Highs in 2011,” <http://www.pewhispanic.org/2012/08/20/hispanic-student-enrollments-reach-new-highs-in-2011/> (accessed Dec 4, 2012).

<sup>2</sup> National Center for Education Statistics, *Status and trends in the education of Hispanics* (NCES 2003-008), 2003 <http://nces.ed.gov/pubs2003/2003008.pdf>.

<sup>3</sup> Fry and Hugo, “Hispanic Student Enrollments.”

<sup>4</sup> Ibid.

Yet in 2010 Latinos were lagged behind in conferred degrees at two-year colleges at 21.7% and at four-year colleges and universities at 11.7%.<sup>5</sup> Only 12% of Latinos between the ages of 25-29 had attained a college degree in 2010 compared to 19% of blacks and 37% of whites in the same age group. Although Latinos made the largest gains in degree attainment, of the 1.7 million bachelor's degrees granted in 2010, only 140,000 went to Latino students while 1.2 million bachelor's degrees were awarded to white students.<sup>6</sup>

The data clearly shows these two realities—the growth of Latino college enrollment and a lagging behind in college graduation. This begs the questions as to what is happening to Latino college students between the time they enroll in college and four years later when they are supposed to graduate and move on to bigger and better opportunities. Extensive research has been done that points to the need for greater institutional involvement and intentionality, more resources and programs dedicated to the persistence of Latino students, even better tracking and mentoring programs that address the specific concerns and needs of Latino students. Unfortunately, however, there is very little research done from the standpoint of how the Church can be involved in impacting the success rate of their Latino college students.

Every year it is easy to encounter Christian Latino students who attend secular colleges and are challenged in their adolescent faith—a faith that is still much attached to the faith of their parents and church leaders. This potential erosion of faith picks up speed even in the presence of Christian clubs that are not prepared to address the core cultural

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<sup>5</sup> Ibid.

<sup>6</sup> Thomas D. Snyder and Sally A. Dillow, “Digest of Education Statistics, 2011,” National Center for Education Statistics, Institute of Education Sciences, U.S. Department of Education. Washington, DC: June, 2012.

and academic needs of Latino students in furthering their academic studies. Even among large para-church campus ministries like InterVarsity, it is all too common to see Latinos attend a meeting and vow never to return because they did not feel welcomed—the majority-dominant gathering was just too religiously and culturally foreign to them. It is this kind of religious trauma that creates even greater isolation, loneliness and eventually an unwelcoming milieu that can be a contributing factor that eventually pushes Latinos away from the faith out of college before they complete their four-year degree.

The churches most often attended by Latinos students are culturally very different from what many Latino students experience in para-church ministries. These churches have a strong Latino ethnic quality because a large percentage of the members are Latinos, the pastors are Latinos and/or the liturgies are done in Spanish.<sup>7</sup> Latino Ethnic Churches are prevalent and a defining institution that expresses how Latinos have chosen to worship in America.<sup>8</sup>

When they arrive on campus, the disparity of the white oriented style of worship is too great and many are not willing to endure the culture shock. Too many gifted Latino college students simply let their faith drift into obscurity and with it a chance to develop into gifted and competent followers of Jesus who can lead with faith and integrity for the good of all. Many Latinos leave college or change schools because their need for acceptance, safety and an overall sense of happiness are not met even within Christian communities that are supposed to be the very embodiment of welcome. These elements of community and belonging are factors that all students seek and become high

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<sup>7</sup> “Changing Faiths: Latinos and the Transformation of American Religion” (Washington, DC: Pew Hispanic Center and Pew Forum on Religion & Public Life, 2007).

<sup>8</sup> Ibid.



determinants of re-enrollment.<sup>9</sup> They depart at less-than-full capacity professionally and with their faith shipwrecked, at a time when this country needs more faith-rooted Latino leaders.

To develop Latino faith-rooted leaders will mean a major shift in the lackadaisical approach of the Church and para-church ministries who see Latino outreach on campus as an option to pursue, if there is time, after the real work of ministry to the larger percentage of white students. An intentional and systemic shift is imperative to invest holistically in the needs of Latino college students. For example, our discipleship program will have to intentionally go beyond the spiritual needs we may perceive in students to also address ethnic, academic, financial and familial needs that often become obstacles to college graduation. Resources and priorities will have to be specifically targeted to invest in this important population of students at Community Colleges, where they are found most often. Churches who send their youth off will have to find new ways to intentionally invest in the youth before, during and after they return—if they return at all. The time to prepare for future Latino leadership is now and the church can make an important contribution to insure they persist to graduation with their faith intact.

Church and para-church ministries alike must understand the hospitality needs of Latino students as well as “pull factors” from home that often become a distraction for Latino students with strong familial loyalties. They must also commit to the holistic development of Latino college youth to impact their spiritual and cultural needs, instill a

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<sup>9</sup> Amaury Nora, “The Role of Habits and Cultural Capital in Choosing a College, Transitioning from High School to Higher Education, and Persisting in College Among Minority and Nonminority Students,” *Journal of Hispanic Higher Education* 3, no. 2 (April 2004):180-208.

vision for academic persistence and help them apprehend the mind of Christ through humility, obedience and fruitful service to the people and purposes of God.

## **CHAPTER 2**

### **INTERVARSITY LATINO FELLOWSHIP: MENTORING STUDENTS FOR 33 YEARS**

The purpose of InterVarsity as a response to God's love, grace and truth is to "establish and advance at colleges and universities witnessing communities of students and faculty who follow Jesus as Savior and Lord: growing in love for God, God's Word, God's people of every ethnicity and culture and God's purposes in the world."<sup>10</sup> This is accomplished through various methods: Bible Study in small group settings; large chapter gatherings on campus where students are taught to pray and worship; one on one; and whole-life discipleship and global and urban missions programs where students are stretched in their faith to grow in their actions of love toward the poor and engage issues of social justice.

As a young Latino student wet behind the ears I got involved with InterVarsity early in my freshman year at Colgate University in upstate New York through an inductive bible discipleship program that was transformational for me as both a student and a Christian trying to understand my new and challenging academic setting. For the first time I saw black, white, Asian and Latino students worshipping God together and trying to actively engage the campus with wisdom, knowledge and humility. It was the beginning of my lifelong journey of trying to live a life of joyful obedience and authentic Christian community in a non-Christian environment. And it was a time to look deeper to

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<sup>10</sup> Andrew T. Le Peau and Linda Doll, *Heart, Soul, Mind, Strength: an Anecdotal History of InterVarsity Press, 1947-2007* (Downers Grove, IL: InterVarsity Press, 2006), 12.

see that my education was a gift from God that I could use to motivate me toward a contextualized faith that could impact the world for good.

Since the university is the major preparer of local and world leaders who are seeking truth, I was quickly caught up with InterVarsity's commitment to help others gain an awareness of and commitment to the priorities of the kingdom of God in their lives and professions. Our call was to be a redeeming influence in the university context upon the faculty, students and administration but also upon its structures and ideas.<sup>11</sup> And to do so, we knew that a high level of academic excellence was necessary and encouraged as an important component of Christian discipleship.

Just as in my college years, InterVarsity continues to place a high value on discipleship through and intensive study of the scriptures. Inductive Bible study in small groups using the manuscript study method has consistently been a vital component of InterVarsity's spiritual discipleship of students because it is where students experience God on a regular basis. Students are given a manuscript of a passage of scripture without heading or verse numbers and are asked to observe, interpret and apply the passage using an inductive method of study. The facilitation of this engaging approach to the study of God's word and a genuine commitment to respond to God in worship and faithful living has significantly shaped my theology, culture and philosophy of ministry during my formative years.

InterVarsity, however, also looks beyond the personal spiritual needs of students and the campus to address the physical and spiritual needs of those throughout the world. Our students are active in missions on a short-term and long-term basis. Each year we

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<sup>11</sup> <http://www.intervarsity.org/about/our/our-core-values>.

have over 800 students who dedicate their summer to work with the poor in our “Global Urban Treks” and “Global Projects.” InterVarsity also has "Urban Projects" in 72 cities in our own country to instill God’s love for the urban poor in our own communities by working side by side with active inner-city ministries.

To remain connected with the needs of the rest of the world, InterVarsity is a member of a larger global student ministry called the International Fellowship of Evangelical Students. We regularly send Campus Ministers as missionaries to work under the leadership and authority of IFES staff to address the spiritual, emotional and physical needs of students throughout the world. In addition, InterVarsity holds a triennial national Missions Conference called the Urbana Missions Convention as a way to model God’s love for the world to a new student generation. Since the conference was first held in 1946, a total of 269,000 students have received a theological basis to be actively involved in God’s global mission. At the Urbana Missions Conference in St. Louis in 2006 approximately 22,500 students present donated nearly \$900,000 to support various organizations that work with the poor and marginalized of the world.

InterVarsity Christian Fellowship traces this rich mission’s history back to a dedicated group of British students at Cambridge University in 1877, who gathered regularly to study the bible together, witness to their friends and pray for the gospel to be preached throughout the world.<sup>12</sup> These gatherings began to spread to other campuses throughout England and eventually to Canada. Through a Canadian leader named C. Stacey Woods who brought InterVarsity Christian Fellowship to the United States, the

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<sup>12</sup> David M. Howard, *Student Power in World Missions*, 2d ed. (Downers Grove, IL: InterVarsity Press, 1979), 23.

first InterVarsity chapter in this country began in 1938 at the University of Michigan.<sup>13</sup> By 1941 it was officially incorporated as a Christian student movement to represent God's kingdom on secular colleges and universities throughout the United States.<sup>14</sup>

Since then the ministry has spread to 559 secular colleges with 34,870 active student members, 57% of whom are women and 43% men.<sup>15</sup> Among Christian college ministries InterVarsity has the strongest ethnic diversity, with numbers that reflect the national college average. Approximately 31.8% of all students in college in the U.S. are ethnic minorities.<sup>16</sup> In the ministry of InterVarsity, the number is 31% or 10,918 of the 34,870 total students involved.<sup>17</sup>

Our diversity is also reflected in the number of part-time and full-time Campus Ministers with 130 Asian-American Ministers, 44 African-American Ministers, 48 Hispanic Staff, 6 American Indian, Alaskan Native, Native Hawaiian and Pacific Islander Ministers and 28 "two or more races" staff. There are also four specialized ethnic areas of ministry that include *The Black Campus Ministry*, *The Asian American Ministry*, *The Latino Fellowship Ministry* and *The Native American Ministry*. Their purpose is to insure that InterVarsity continues to engage students of every ethnicity and culture on campus by developing new strategies of outreach, providing cross-cultural training of Campus Ministers and by providing consulting on how to infuse our multiethnic values into every level of our strategic initiatives.

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<sup>13</sup> <http://www.intervarsity.org/about/our/ministry-overview>.

<sup>14</sup> Ibid.

<sup>15</sup> <http://www.intervarsity.org/about/our/vital-statistics>.

<sup>16</sup> Ibid.

<sup>17</sup> Ibid.

As one of the specialized ethnic ministry initiatives InterVarsity, Latino Fellowship (known as LaFe) began in 1980 after one white staff member, Ruth Lewis, attended a Latino Student Conference in Colombia. She realized that the issues they were facing regarding the academic, relational and spiritual needs of college students were the same kinds of issues facing Latinos in the United States. When she returned, she immediately gathered Campus Ministers working with Latino students who gave shape to the values and commitments of the LaFe Ministry. Eventually Campus Ministers began to leave and the LaFe Ministry never progressed as the original founders envisioned. In 2000 the Vice-President of Multiethnic Ministries finally approached me about stepping in as the first national Latino Fellowship Director after serving on staff in New York City for thirteen years. I am presently in my twelfth year in this position.

The LaFe Ministry has continued to grow in these last 12 years and has seen exponential growth in the last 4 years. The national Latino student numbers have increased for the fourth straight year from 1377 to 1546, a 12% increase from last year, an 80% increase over the last five years and a 124% increase in 10 years.<sup>18</sup> From 1999 to 2007 we saw consistent but very modest growth of 12 to 60 new Latino students per year.<sup>19</sup> For the fourth straight year, however, we have seen triple digit growth of 180 new Latino students in 2008, 228 students in 2009, 158 students in 2010 and 169 students in 2011.<sup>20</sup> This continues an upward trend of rapid growth for LaFe as a result of seeing more non-Latino staff who are willing to take risks to intentionally reach out to Latino

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<sup>18</sup> Orlando Crespo, "Multiethnic Ministries Internal Document," *Annual Field Report* (July-August 2010-2011).

<sup>19</sup> Ibid.

<sup>20</sup> Ibid.

Students; and to Latino staff who have gained experience in ministering to the spiritual, cultural and social needs of Latino students through our triennial national Latino Student Conference.

Our present core commitments as a Latino fellowship continue to be centered on InterVarsity's larger purpose of campus engagement. We are committed to developing Latino leaders who serve the campus community with the love of Jesus Christ as they explore God, faith and the experiences of Latino people in the United States. In regards to ethnic identity, our aim is to develop Latino students and staff that understand and accept with joy, the love and grace of Jesus Christ; embrace their Latino identity as a gift from God; and live out of a strong sense of self-worth that empowers them for academic achievement, ministry and leadership in the world. In regards to whole-life stewardship our objective is to help Latino students manage their faith in a manner which honors God, family and self; is true to a contextual understanding of the scriptures; addresses the core needs of the Latino community; embraces and lives out a healthy, biblical perspective of gender wholeness that is honoring and empowering to men and women; and a faith that accepts other Christians who do not share their doctrinal or ecclesiastical background.

Finally, in regards to outreach, our goal is to help our Latino students become lifelong agents for justice and racial reconciliation through the recognition of the strengths we bring as Latinos. We encourage and help them develop a vision to see campus ministry as missions and to see themselves as leaders, and to expressly use their academic and leadership strengths to lift up their family, church and community as agents of liberation and renewal. While we are growing in our emphasis on academic excellence, we have not motivated our students sufficiently toward graduation nor given



them the tools they need to guide them toward great academic persistence that is a key component of good Christian leadership, financial stability and future leadership opportunities.

Yet, some encouraging developments have taken place in the last six years. For the first time in our history—as a result of our National LaFe Conferences and Regional Conferences and local LaFe events—the majority of our Latino staff has hands-on experience in working with Latino students. They have given talks at national LaFe conferences, led small groups, prayed with Latino students, disciplined them in their ethnic identity and learned to disciple Catholic Latino students. They have gained a heart for evangelizing Latinos and have developed skills in ethnic identity development that they can pass on to their non-Latino staff colleagues.

On a national level with regard to our new strategic plan, InterVarsity made a commitment to investing in Latino Growth initiatives. In fact, Jim Lungren, Vice-President and Director of Campus Ministries has expressed interest in reserving 8-10 spots for new chapter plants on Hispanic Serving Institutions over the next five years.

These factors combined represent a “perfect storm” advancing Latino ministry that could shape the direction of our student ministry throughout the country for decades to come. As we see the obvious demographic shifts in Latino college numbers, we believe God is at work in leading us to a ripe field of Latino graduates who will serve as the future leaders, pastors, missionaries and keepers of the Christian faith in North America. It is an exciting time to be a part of the movement of God to such a critical group—one that will help lead this country and pass on the Christian faith to future generations of Americans—if we can assist them in growing in their faith and pressing on

toward graduation with resolve and purpose. As an InterVarsity ministry we must seize this *kairos* moment to mentor Latino students holistically so that they become culturally, spiritually and academically grounded leaders, first on their campuses, then in their churches, and then in their communities and professions.

### **CHAPTER 3**

## **A BIBLICAL BASIS FOR THE MINDSET OF CHRIST IN THE LIFE OF DISCIPLESHIP**

The deep longing of any genuine Christian is to know how to live a life pleasing to God. Yet for the typical Christian college student obedience to God's purposes and the pursuit of Christian unity are the two elements of faith most needed for our faith to flourish during the difficult and morally challenging college years. Christian students look for an easy way or a model to turn to that will illustrate the Christian life worthy of Jesus Christ. Unfortunately, we have too many poor models we try to emulate and overlook the good models present to us in the scriptures, one of which is the very example of Jesus Christ in his obedience and submission to His Heavenly Father. In this chapter we will examine Jesus' humble obedience to the Father's will in Paul's writings in Philippians 2:1-13 and seek wisdom on how this should be lived out in Christian community on secular campuses. Specifically, we will look at the need for Christian students to put aside selfish ambition and adopt a unity of heart, mind and spirit that will enables them to truly live a life worthy of the gospel of Jesus Christ even in a college environment where their faith will be tested in secular as well as Christian circles.

### **The Influences that Have Shaped My Hermeneutical Framework<sup>21</sup>**

For the last 10 years I have had the privilege and the pain of serving as InterVarsity's National Latino Director with the goal of trying to inspire and guide

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<sup>21</sup> Orlando Crespo, "Personal Hermeneutical Inventory," Critical Interpretation Course--DBC 1021, New York Theological Seminary, 2010.

InterVarsity forward in Multiethnic unity and diversity. Hence, my contextual location is college students throughout the country and specifically Latino college students. With a total of 36,000 students on over 600 campuses, 38% of our students are ethnic minority students. 1,700 of these students are Latinos who are part of InterVarsity Latino Fellowship.

As I approach this important passage of scripture, I want to make clear my working theology regarding the interpretation of the bible. It is much more communal and corporate than either the official position of the Para-church organization I work for or my denomination, which tends to stress evangelism and missions a solely personal response to the salvation message of Scripture. My own hermeneutic on this issue stems from my early readings of scripture with my father who read me the bible in Spanish. The Spanish language has much greater flexibility with the plural form of you (vosotros) that makes the corporate nature of biblical interpretation clearer and more precise. I am often disturbed at biblical exposition that omits the places in scripture—such as the Epistles—where it is the body of Christ, the Church, that is being addressed and not the individual believer. This has led to a stark deficiency in evangelicals to understand the nature of systemic sin and the Church's ability to address racism, sexism and institutional injustices that destroy the lives of groups of marginalized peoples.

As a Puerto Rican, born and raised in the United States who has faced poverty, unemployment, prejudice and bigotry, my interpretation of the bible comes from the perspective of God's favoritism of and commitment to the poor. He is the God who sees the condition of the Israelites in bondage and is moved by their sufferings. He is the God who establishes a covenant of blessing for the nations through an inconsequential man

who was childless and purposeless named Abram. He is the God who comes to earth and takes on the form of a human being from Galilee—outside the mainstream of Israelite culture, politics and religion—to engage in the healing, feeding and empowering of the poorest in his midst.<sup>22</sup> Jesus was a real person with a real historical location in the outskirts of civilization and a socio-cultural identity as a Jew in captivity.<sup>23</sup> “God had to become a historically, culturally, and racially determined man”.<sup>24</sup>

These are all important factors for me because it is in part what God has used to make His word and Himself more alluring to me. To know that Christ suffered similar kinds of social and cultural abuses that my family and I have experienced makes him more human and approachable. I am put at ease to know that along with the fact that He was tempted like us in every way, his struggle and pains were also of a social, cultural and ethnic nature as a Galilean. Jesus Christ was a human being who, very likely, was more like me, an alienated Puerto Rican in America, and less like many of my white, rich friends who graduated from Colgate University. This has all me helped interpret the bible with a sense of confidence in God’s understanding of my experience and His commitment to my emotional healing as a Latino from a colonized people for over 400 years. It is with this hermeneutical framework, for better or for worse, that I humbly approach this very important passage in Philippians 2 in the discipleship of Latino college students.

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<sup>22</sup> Virgilio Elizondo, David Carrasco, and Sandra Cisneros, *The Future is Mestizo: Life Where Cultures Meet* (Boulder: University Press of Colorado, 2000), 76.

<sup>23</sup> Ibid.

<sup>24</sup> Ibid.

What immediately catches the attention of the reader in this passage is the word *therefore* at the very beginning of the first sentence. Any good bible student will know that this adverb prepares the reader for the consequence of what preceded it in the previous chapter. To gain a proper context for this passage, we must go back to Philippians chapter 1. It is obvious that Paul has great affection for his brethren in Philippi (Phil 1: 3, 7, 8). After all, they have been very helpful to him in sending him financial gifts for his own subsistence on his missionary travels and he is very thankful for it and greatly rejoiced in their generosity and love for him (Phil 4:10-20). In fact, it is their consistent partnership in the gospel that leads him to pray and rejoice in the Lord.

In very few other epistles do you see Paul filled with so much joy and affection for those he is visiting or addressing in his letters, but in the Philippians' church Paul finds a model of partnership that exemplifies the very unity he exhorted them to pursue in, Christ Jesus. In their love and devotion to him, he sees a church with the potential for true partnership and unity that can glorify God and fulfill his kingdom purposes in spreading the gospel. With this in mind his exhortation is that God will complete the good work He has begun in them (Phil 1:6) exemplified in their good works toward Paul himself.

Along with unity in mission, Paul's encouragement to them is to live a life worthy of the gospel of Jesus Christ by also being united to live their faith in one spirit, in a hostile environment of opposition, because suffering is unavoidable in our true pursuit of Jesus Christ (Phil 1:27-30). It is a suffering that he has modeled for them in the past and was modeling for them during the very moments of their reading of the letter, as they would have been informed of his imprisonment shortly before reading Paul's own

account of his dire circumstances and how God was using it to advance the gospel (Phil 1:13-15). It is in this context of opposition to the gospel and the inevitable suffering that follows that Paul exhorts them to live a life worthy of the gospel by imitating Jesus Christ in his humility.

His repetition of the conditional conjunction in chapter 2:1 can be a bit confusing because he is not implying that these items of Christian unity and worthiness are not present in the Philippians' Church. Paul is, however, remaining consistent with a pattern of stating truth followed by exhortation that is present in many of his epistles to the Churches. We first see the facts in verse 1 where the use of the conjunctive 'if' does not refer to their lack of Christian love and unity but implies its certainty.<sup>25</sup> In chapter 1 he has already demonstrated how they have been united with Christ—"all of you share in God's grace with me" (Phil 1:8), and how their love and compassion has brought comfort and joy to him—"I always pray with joy because of your partnership in the gospel" (Phil 1:4), and how they have shared in the Spirit—"all of you share in God's grace with me" (Phil 1:7). Because of these truths, the Philippian Believers have already begun to bring Paul joy.

In verse 2:2 Paul's encouragement is to continue on the right path of unity in their thoughts, their hearts and their spirit (Phil 2:2). He does not leave this to their imaginations but explains clearly how this unity of mind, heart and spirit is to be attained. First, they must put aside selfish ambition and vain conceit. This is a clear reference to Paul's words to them at the beginning of the letter when he explains the advancement of the gospel even in his imprisonment (Phil 1:17). He describes the selfish ambition of

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<sup>25</sup> Alec Motyer, *The Message of the Philippians* (Leicester, UK: InterVarsity Press, 1984), 103.

some people in the context of something as wholesome as proclaiming the gospel. Their desire is of a competitive nature, to make a name for themselves among the churches and to create problems for Paul, which points not only to their ambition but also to their resentment and hatred of the successes of another.

Despite the goodness of their endeavors and the rightness of their message, they do so with the selfish desire to achieve something for themselves. Paul is essentially warning the Philippians that despite the noble purpose of ambition, it does not make it any less selfish or dangerous to the Christian community. Selfish ambition even for the gospel is sin, even when the result is lives transformed by the gospel. Therefore, even though Paul rejoices that the word of God is being preached (Phil 1:18), he warns the Philippian Church that this sort of gospel ambition is harmful in their ability to attain Christian unity and living worthy lives for Jesus Christ.

Secondly, to attain unity of mind, hearts and spirit, they must not only stop acting out of selfish ambition (empty glory) and vain conceit but they must also live together in a way that places the value and the needs of others above or at least at the same level as their own needs. Here we see Paul rephrasing the scriptural mandate that stemmed from Leviticus through the gospels and to his own epistles, i.e. we are to love our neighbor as ourselves because there is no greater commandment that fulfills the entire law (Lev 19:18, Mark 12:31, Rom 13:9, Gal 5:14).

Our ability to flourish in Christian unity and community, to live a life worthy of Christ, to courageously proclaim the gospel in a hostile world and to suffer for the name and purposes of Christ is something we cannot do alone. We desperately need the provision of the Spirit of Jesus Christ (Phil 1:19) and the radical self-giving love for each



other that matches the depth of care we seek for ourselves. But Paul doesn't just leave it here. He embarks on a theological treatise on the nature of the incarnation of Jesus Christ that serves as the ultimate model of humility through self-giving love. If we are to live this kind of radical Christian unity, it can only happen when we fully grasp the nature of humility in the act of service of the Savior of the world. Paul in Philippians 2 is going to the heart of soteriology—the person and the work of Jesus Christ and his example as a suffering slave.

The passage as a whole is broken into two key parts starting from verse 6 to 8, which focuses on the nature of the incarnation of the God-Man Jesus Christ. The second part, beginning at verse 9 and ending at verse 11, deals with the vindication and exaltation of Jesus Christ as Lord of the Universe in the context of his humility and obedience of God the Father. Let us begin with the mystery of Jesus' incarnation and identity in verses 6-8:

Who, being in very nature God, did not consider equality with God something to be used to his own advantage. Rather he made himself nothing by taking the very nature of a servant, being made in human likeness. And being found in appearance as a human being, he humbled himself by becoming obedient to death—even death on a cross!(TNIV).

Paul states that Jesus who was in “very nature God” did not consider equality with God something to be used to his own advantage. Several translations differ in the words for very nature God using such terms as ‘in the form of God’. In fact, the Greek word for being in the form of is the word *morphe*.<sup>26</sup> Jesus is described as being in the form of God who “possessed inwardly and displayed outwardly the very nature of God himself.”<sup>27</sup>

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<sup>26</sup> Motyer, *The Message of the Philippians*, 109.

<sup>27</sup> Ibid.

The existence of Jesus before he came to earth could not be seen or understood by his followers but eventually after his death and resurrection came to be believed.<sup>28</sup>

What is important in Jesus' prior existence as God is that in his submission to the Father, Jesus is establishing what it meant to have equality with God—not usurping his powers for his own self-gain but by serving humanity and stepping into a position of vulnerability as a human slave.<sup>29</sup> Paul's emphasis here is on the pre-existent Christ who, being in the *morphe* or form of God, stoops to the lowest form of humanity as a servant/slave. The One who was truly human in every way had a prior existence in the 'form' of God—not meaning that he was 'like God but really not' but that he was characterized by what was essential to being God.”<sup>30</sup>

But what does Paul mean by the idea of Jesus not snatching for or taking advantage of (*harpagmos*—meaning to seize, steal or snatch) his equality with God? We can surmise that Paul is stating that Jesus could have used his nature as God for his own gain but intentionally chose not to, even when it was perhaps his prerogative as the pre-existent One who was image of God (Jn 1:1, 2 Cor 4:4). In fact, on many occasions in scripture Jesus makes it known that he could have used his omnipotence power as God to overcome the dangers and the evil that threatened his life.

During his arrest at the Garden of Gethsemane, one of Jesus' companions reached for a sword to protect Jesus from the armed crowd. Jesus tells him to put his sword away and said him: “Do you think I cannot call on my Father, and he will at once put at my

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<sup>28</sup> Gordon D Fee, *Philippians: IVP New Testament Commentary Series* (Downers Grove, IL: InterVarsity Press, 1994), 90.

<sup>29</sup> Ibid.

<sup>30</sup> Ibid.

disposal more than twelve legions of angels? But how then would the Scriptures be fulfilled that say it must happen in this way?” (Matt 26:53).

On another occasion he tells his disciples that the prince of this world had no hold on him and that the world would see Jesus’ love for his Father in his willingness to “do exactly what my Father has commanded me” (Jn 14:30). Jesus’ willingness to submit to the Father’s will far exceeded his desire to usurp or call upon his powers for his own benefit to avoid suffering in his humanity and undermine his love and devotion to his Father and His plans. This speaks strongly to Paul’s thesis in this chapter about doing nothing out of selfish ambition or vain conceit and about valuing others above oneself. In Jesus willingness to not usurp or take advantage of his omnipotence as God, he is selflessly putting the will of the Father before his own human need for respect, protection and dignity.

The following verse (7) speaks of Jesus’ intentionally choosing of his own volition (Jn 10:18) to make himself nothing (or made himself of no reputation). In the 2<sup>nd</sup> letter to the Corinthians, Paul elaborates on this self-emptying. Jesus who was rich made himself nothing by becoming poor so that we “through his poverty might become rich” (2 Cor 8:9). Paul, in the same epistle, goes on to explain that Jesus accepted weakness in his crucifixion. The gospel of Mark speaks of Jesus’ suffering and rejection as something Jesus recognized as a fulfillment of the scriptures (Mk 9:12, Is 42:1). And finally the prophet Isaiah speaks of the suffering servant seeing the light of life and being satisfied because “he **poured out** his life unto death, and was numbered with the transgressors for he bore the sin of many, and made intercession for the transgressors” (Is 53:11). Hence, the scriptures are specific about what was poured out for Jesus. It was his will humbly

submitted in obedience to the Father's will that led to the pouring out, in weakness and human vulnerability, of his very life as a slave surrendered in real suffering for the sins of humanity.

This was an obedience that led to the worst kind of death—even death on a cross. (v 8). Paul's contrast between he who was in very nature God and he who obeyed unto death is as extreme as you could possibly get.<sup>31</sup> The omnipotent One becomes the most vulnerable of all human beings—the slave. Even his place of death, which was located outside the Holy City, was a scandal (Heb 13:13). This was the place where the remains of cultic sacrifices were dumped out.<sup>32</sup> It is outside the camp that, according the Hebrew writer, the community of believers were to meet him. Orlando Costas concludes that because of this, the risen Lord “is to be located in the battles and heat of history, among nonpersons of society.”<sup>33</sup>

It was through this humiliation that Jesus learned obedience from his sufferings and eventually eternal salvation came through him (Heb 5:8). His righteous act on the cross brought justification and life to all of us and it is through his obedience that we have been made righteous before God (Rom 5:18-19). Paul ends this portion of his letter to the Philippians with Christ's vindication and exaltation as a result of humble obedience to the Father's will:

Therefore God exalted him to the highest place and gave him the name  
that is above every name, that at the name of Jesus every knee should bow,

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<sup>31</sup> Gordan D. Fee, *Philippians: IVP New Testament Commentary Series* (Downers Grove, IL: InterVarsity Press, 1994), 97.

<sup>32</sup> Orlando E. Costas, *Christ Outside the Gate: Mission Beyond Christendom* (Maryknoll, NY: Orbis Books, 1982), 7.

<sup>33</sup> Ibid.

in heaven and on earth and under the earth, and every tongue acknowledge that Jesus Christ is Lord, to the glory of God the Father (Phil 2:9-11).

Here Paul is reminding us that as a result of this humble obedience, God raised up Jesus unto the highest place of glory through the supremacy of his name (Heb 1:4) and his Lordship over all things (Col 1:15-20). Yet scripture is clear that all that Jesus did and all that Jesus received is in relation to and “to the glory of God the Father” (Phil 2:11).

In Jesus’ exaltation and vindication, Paul has reminded the Philippian Church about valuable truths of the foundations of their faith in Jesus Christ. Paul has a knack in the epistles for providing practical ideas for Christian living while teaching important scriptural truths to feed and sustain the believing churches. In all of these profound contrasts and proclamations about Jesus as slave and Jesus as Lord, we must remember that the context for this great teaching is Paul’s very practical concern of persuading the Philippians to live a life worthy of Christ Jesus through unity, a willingness to suffer for the proclamation of the gospel, and a willingness to put aside self-interest for the good of others. He invites them at the end of this passage to continue to obey with the help of God who continues to work in us so that we are able to accomplish his good purposes (Phil 2:12-13). We are not alone in this because as he mentions earlier in the letter they have the provision of the Holy Spirit of Jesus Christ just as he did when he gained deliverance from his own suffering (Phil 1:19).

The idea that it is God who works in us to will and to act in order to fulfill his good purposes is a real encouragement to me when I consider my own context of ministry and the places of real need in regards to being like-minded and having the same love in one spirit. Because Jesus modeled for us his own like-minded spirit and deep abiding love for the Father even in the painful and sacrificial act of death, I am hopeful

that through the help of God's Holy Spirit we might attain a new level of unity and like-mindedness within the ministry of InterVarsity Christian Fellowship when it comes to the discipleship of Latino college students.

From a ministry perspective, one of the places of controversy where we have not seen unity within our movement has been in the area of ethnic specific vs. multiethnic ministry strategies for discipling and mentoring Latino college students. Some believe that having the mind of Christ in Christian unity means we must emphasize multiethnic strategies that bring all students in the university together to worship God and to engage the campus with the love of Christ. In a hyper-spiritualized sense this may seem like the right decision and in some cases it is. However, in many instances we find that Latino students are rarely cared for in this manner because of the very nature of institutionalized racism even within the church and Para-church level.

If a chapter is predominantly white, which describes most of our InterVarsity chapters, there is a very strong reluctance to shift resources away from a chapter that is doing well in reaching the majority white students to reach another group of students like Latino students with an ethnic-specific strategy even if they are the fastest growing group in our colleges and universities. Because of our sinful nature to look out for our own interests as an ethnic or racial group, it is easy to justify why we cannot reach Latino students yet. The structure and the ethnic and religious culture in place favor the majority and makes ministry to them simple and preferable.

Our ability to humble ourselves and look to the interests of others like Latino students is downplayed because crossing cross-cultural boundaries becomes too intense, too messy and too much work. We welcome them if they can cross the cultural divide but

we will do very little to be intentional about their needs by creating new structures that meet their specific core cultural and religious needs.

I know this pattern well because I am guilty of it myself. During my ministry years as Campus Minister with InterVarsity at Hunter College in the late 80's the predominantly Black and Latino ministry I was leading on campus did not do all that we could to reach Asian and White students because we were experiencing sweet success in the students we were reaching. To shift gears would have called for a massive upheaval that I did not have the energy to lead and to my detriment and the detriment of those I lead we did not do effective outreach to these groups.

To make these kinds of institutional shifts means having the mind of Christ and his dying in our plans and successes in order to take up God's plans even when they may look like death to the success strategies we have known in the past. It is this kind of obedient submission and suffering for the proclamation of the gospel that InterVarsity must take up if we are to reach Latino students in the university. We will have to find new ways to welcome Latinos students with a ministry that is catered to their religious, cultural and academic needs.

It cannot be church as usual. We must seek God's wisdom on how to bring our children back to us since so many of them are leaving church and not returning during their college years. We have to explore new strategies of attracting un-churched Latinos—young and old—who often hold more negative views of the Christian Church

than other un-churched Americans.<sup>34</sup> Sadly, only 17% of un-churched Latinos have positive perspective of the Christian Church.<sup>35</sup>

New Church paradigms are needed in order to reach the un-churched as well as recapture the hearts of our youth who have left church, disillusioned and unsupported. It will mean imagining new initiatives that track with our students from cradle to college and back. The church will have the potential for longevity and vibrancy only when the youth we have discipled have kept their faith and have returned with leadership skills and new competencies that can now be reinvested in our local churches that are in desperate need of skilled leaders committed to the work of the kingdom. And only when Pastors and Elders humble themselves and look not to their own advancement and interests but to the interest of their college youth will we see God exalting Jesus to the highest place as Lord to the glory of the Father.

From an individual perspective, Latino students will encounter a faith crisis at a time when they need to rely on God the most, particularly in an often hostile and unwelcoming college setting. They will need to engage their faith with questions but also with trust and obedience that the faith they inherited from their parents was real and the true source of hope and encouragement in college. As they pursue Christ's mindset of humble submission to the Father's will and open their hearts to finding Christian unity and community, Latino students will be in a good position to navigate the difficult issues of faith challenges in class, loneliness and family separation. Obedience is what keeps us connected to God personally. Our unity in Christ is what keeps us connected to each

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<sup>34</sup> "Hispanic America: Faith, Values and Priorities," 2012 Report, [www.hispanics.barna.org](http://www.hispanics.barna.org) (accessed December 1, 2012).

<sup>35</sup> Ibid.



other in a way that helps us maintain our faith in the midst of hostility and disappointment. I am grateful that during my own Lordship crisis in regards to my Catholic faith at Colgate University, God restored my faith through Christian community. When I left the Catholic faith because it was not “meeting my spiritual needs” my parents and siblings took it very hard and their disappointment was crushing. I fumbled along in my faith for a time until I began to reconnect to God through the InterVarsity community on campus. They did not speak badly of the Catholic Church or judge me or try to convert me to Protestantism; they did let me sit in my grief, frustrations and questions. Eventually, my heart longed for God again through this ethnically diverse witnessing community of believers who showed me how to see the mindset of Jesus Christ in my renewed love for God, for His people of every ethnicity and culture on campus and ultimately for His purposes for me as a Christian united with other believers.

Paul’s exhortation to the Philippians to have the same mind of Christ in their relationships to one another is a central reminder to us that we cannot live isolated, disjointed lives from one another with motives of spiritual selfish ambition. This is true of Church believers who send off young believers to college without a plan to stay connected. God’s intention, as Paul clearly captured in this passage, was for Christ’s Followers to engage the world and live out our faith with strong relational ties to other believers where corporate proclamation, mutual concern, united worship and mutual love for God could be practiced under the guidance, teaching and protection of the Holy Spirit.

Jesus Christ’s life of obedience and submission to the Father’s will is our greatest example of how we should submit ourselves to God, a submission that has implications

as to our unity of mind and spirit to our brothers and sisters in the Lord. As Dietrich Bonhoeffer so eloquently stated it:

Christ opened up the way to God and to our brother. Now Christians can live with one another in peace; they can love and serve one another; they can become one. But they can continue to do so only by way of Jesus Christ. Only in Jesus Christ are we one, only through him are we bound together.<sup>36</sup>

Through the work of God in our lives may we attain this beautiful unity of heart, mind and spirit to the glory of God the Father.

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<sup>36</sup> Dietrich Bonhoeffer, *Life Together: A Discussion of Christian Fellowship* (San Francisco: Harper and Row Publishers, 1954), 25-6.

## **CHAPTER 4**

### **RESEARCH SUBJECTS AND GOALS**

This study looked at the academic and spiritual needs of Latino students on secular college campuses. The goal of this study was to discover and unpack how the local church can fully engage in the spiritual and academic achievement of Latino students. The growing trends point to a lack of involvement of Latino churches in the spiritual and academic support of their college students during a season when enrollment of Latino students has increased but the graduation rates have stagnated. Understanding how the local Church needs to take a pro-active posture to serve its college youth is vital to the future of Christianity and the Latino community in North America.

The project's subjects were Latinos College students actively involved with InterVarsity Latino Fellowship on secular university campuses and Latino Youth Pastors working on college campuses. The first goal was to raise awareness and create ownership among InterVarsity Campus Pastors about the importance of targeting Latino students and addressing the cultural, academic and spiritual needs of Latino students in the university as a precursor for success in college. The second goal was to develop a team comprised of campus ministers, youth pastors and college students to create a discipleship curriculum and conference that inspired Latino college students to grow in their understanding of a scriptural basis for loving God with their mind and seeing academic achievement as an important component of Christ's Lordship over our lives.

The final goal was to organize and execute a weekend writing retreat to develop the Latino student discipleship curriculum.

After consulting with my academic advisor, however, I concluded that it would be more helpful to test the curriculum in order to assess and improve it. Therefore, the weekend writing retreat did not occur. In its place a Faith and Academic Achievement Conference was developed and tested along with a curriculum at New Life in The Bronx Church on August 4, 2012. Although the writing retreat did not occur, I was able to develop a Faith and Academics Conference with the help of my leadership team comprised of Ministry Youth Leaders from the Latin Leadership ACTS Course, a ministry I am actively involved in that develops leaders for the urban context. I also consulted individually with local pastors and campus ministers on conference and curriculum development.

For my first goal of raising awareness I was able to do so at three different levels—Campus Pastors, Latino Students Leaders and Latino Community Youth Leaders. My plan was first to address a larger audience of InterVarsity Campus Pastors at a Chapter Planting Conference called Ambition 2012 in January. The primary focus of the event was to give greater vision for, and practical training on, planting new ministries on new secular campuses throughout the United States.

One of my first strategies in bringing awareness to the academic needs of Latinos students had to begin with highlighting the growing population of Latino students who must be reached with the gospel. Although InterVarsity historically has not had a strong presence on Hispanic Serving Institutions, our ability to engage the spiritual and academic needs of Latino students would be severely hindered if we are not on the

campuses where they are present. Therefore, helping Latinos graduate from college with their faith and ethnic identity intact must mean an intentional shift in terms of where we do ministry.

Here is an excerpt of my address to over 380 InterVarsity Campus Ministers:<sup>37</sup>

Last night Shawn and York got us off to a great start didn't they? One thing Shawn mentioned during his introduction is that the college world is changing. One major change has to do with the growing number of Latinos students on campus. For example in 2009 to 2010 the college enrollment of Latino students grew by 349,000 students in one year.<sup>38</sup>

That same year marked a significant decrease of white college students by 320,000.<sup>39</sup> The Pew Research Center reported in 2010 that Latinos had reached 1.8 Million college students, which now makes them the largest population of minority college students.<sup>40</sup> This tremendous growth explains the fact that in the last 6 years we've also seen the number of Hispanic Serving Institutions grow from 236 campuses to 293 campuses.

Hispanic Serving Institutions are defined by the fact that 25% of their student body is Latino.<sup>41</sup> What is even more striking is that there are another 204 emerging Hispanic Serving Institutions that are just below 25% and are on the brink of becoming an HSI in the next few years.

This is all to emphasize the fact that the college world indeed is changing and it is becoming more and more Latino. This should not be something that scares us despite the immigration politics that often sees all Latinos as dangerous and the scapegoats to be hated and feared. Politicians have always used scarcity of resources swallowed up by a growing minority group as a strategy to gain votes.

But rather, as followers of Jesus, we should see this as a *kairos* moment, a God ordained opportunity when Latinos students who are predisposed and

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<sup>37</sup> Orlando Crespo, "Planting New InterVarsity Chapters to Reach Latino Students Conference," Ambition Conference, Tampa, FL, January 2012.

<sup>38</sup> Pew Hispanic Center, "Analysis of the October 2010 Current Population Survey and U.S. Census Bureau, Current Population Survey, 1967 to 2009," <http://www.census.gov/hhes/school/data/cps/historical/index.html>

<sup>39</sup> Ibid.

<sup>40</sup> Ibid.

<sup>41</sup> "Developing SI Program, Summary of Title V of the Higher Education Act," <http://www2.ed.gov/programs/ideshsi/definition.html>.

responsive, to gospel can be reached for Christ. If you talk to any Catholic bishop or even many protestant denominational leaders, they will tell you that Latinos are often the ones driving growth and vibrancy and rescuing denominations from decline.

I believe that if we follow the leading of the Spirit and make the adjustments now within the context of our campus ministry, Latinos will be a driving missional force within our campus context as well. When a Latino student truly becomes missional, all of their friends and family and relatives will hear about Jesus one way or another.

As an InterVarsity ministry we are recognizing the importance of taking this growing body of Latino students seriously. In fact, part of our new national strategic plan is to intentionally plant 8-10 Latino Specific Chapters on campuses with a high potential of reaching Latino students. Our goal is not to just reach Latino students but to build from there to evangelize the entire campus. And these plants will be fully backed by our Chapter Planting Program.

As LaFe Director I have concluded Chapter planting is the best strategy for reaching this generation of Latino college students. And that is why this conference is so important to me and to InterVarsity. What we need from all of you is to pray that we find the right campuses and the right chapter planters. And we also need you to ask God if you're the one he is calling to do cross-cultural chapter planting to Latinos. The Latino harvest is truly plentiful and I am praying to the Lord of the harvest that the workers will not be few but many and that it will begin with you. God bless you!

Upon reflection of this public address, I realize that I should not have used a manuscript. My goal with staying on script was to get all the data right and stay within my allotted time. While both of these goals were met, I came off stiff and perhaps unapproachable. What I should have done was to memorize as many of the details as possible and work off of a solid outline. That way I could have gotten the details right and also had a little more liberty to be myself. Nevertheless, I did get good responses from individuals who were sobered by the growth of Latino students throughout the country. Several mentioned that they planned on being more intentional about reaching Latino students on their campuses.

In that same conference I lead a consultation on Reaching and Discipling Latino Students for 30 Campus Pastors on the practical steps of planting new ministries for Latino students at Hispanic Serving Institutions and to the discipleship issues that would have to be addressed, one of which was academic persistence as a key developmental component for our students.

During our National InterVarsity Leader's Meetings in February 2012 I hosted a group interview with seven top InterVarsity Regional Directors and the VP of Campus Ministries to explore ways to effectively reach Latino students on new campuses in targeted Latino regions throughout the country. I emailed each of them a month before these national meetings requesting their input on this very important issue. Within a few days all of them said they would be present except for one who had already booked the slot for another meeting. At the meetings all of the Regional Directors expressed a commitment to planting new ministries—strategically in reaching Latino students but highlighting the challenge of funding new Latino staff who could be most effective on Latino serving campuses.

It was also obvious that in certain parts of the country where Latino ministry is growing there may also be locations where it is difficult to recruit Latino staff because historically there have been few Latinos in area colleges. This issue marks a growing trend where entire communities of white Americans are caught off guard when they become inundated with a fresh wave of new immigrants. While Latinos bring vibrancy to local economies, they also bring greater tension with the local people who have not had a need or perhaps even a desire to grow in their cross-cultural competencies. To equip local

people to address the needs of new Latino college students will encompass a holistic approach to the entire community growing in diversity with resentment or fear.

One of my strategies to develop awareness and create ownership was to gather, interview LaFe Campus Ministers, and explore the issues facing Latino students as a way to gain further insight regarding the lack of academic persistence and to generate greater interest and commitment to working proactively toward Latino student success. On March 8, 2012 I did another group consultation and also gave a presentation to 40 Latino and 6 Non-Latino Campus Pastors at the Multiethnic Staff Conference toward this end. I capitalized on the fact that our vision statement is about developing world changers and I emphasized the reality that we can never reach this goal if our Latino students are not persisting through college. In the past it has not been an uncommon occurrence to train Latino college students for leadership in our InterVarsity chapters only to see them drop out the following semester when they were on track to lead their chapter. This depletes our staff and is disappointing for our students who felt they failed everyone who was counting on them to lead. Therefore, accomplishing our goal of developing world changers must take into account the basic academic needs that will undermine their ability to engage the world with intelligence, wisdom and faith.

To create greater ownership I also had them break up into groups of six and brainstorm ideas about how our LaFe InterVarsity Chapters could be more intentional about recognizing the opportunities to mentor Latino students toward academic success even within our own campus ministries. They spent time in Small Groups, wrote their ideas on newsprint and each group was asked to present their ideas to the entire group. The other groups listening and at the end of each presentation could ask clarifying



questions and contribute their ideas to the discussion. This created a learning community among us that energized everyone in the room as we pondered the impact this could have on graduation success of our Latino student leaders.

As I look back I was pleased that while most of our LaFe staff was not dealing with discipleship of Latino students from a holistic approach that encompassed academics and ethnic identity, there were several who had already begun to incorporate questions that address the academic deficits of their students. This may be due to the fact that statistically students graduate at a higher percentage at private colleges and universities than at public schools. This could account for the fact that the Campus Ministers who were addressing this issue head-on were from lesser competitive public colleges and universities where graduation rates are significantly lower. Several in the group consultation highly recommended that somewhere in the Latino discipleship curriculum a list of questions for academic inquiry would be an extremely helpful piece to utilize with Latino students who are often hesitant to talk openly about their grades or where they are having difficulty academically because of embarrassment and/or pride.

In regards to raising awareness among InterVarsity LaFe campus pastors about the importance of addressing the cultural, academic and spiritual needs of Latino students, I visited a new Latino Ministry that was just recently launched at the University of Connecticut in April 2012. One of the new challenges we face on campuses where we presently have a chapter is how to be intentional about reaching Latinos students on campus who have not been drawn to established InterVarsity Chapters. At times we have labeled chapters as multiethnic when in reality they were white chapters that were multiethnic only in so far as they were open to all students. However, very little was

being done to engage other ethnicities because the ‘culture’ of the group was of that of majority white students. I interviewed seven Latino students with the goal of raising awareness in their own hearts for their own spiritual, cultural and academic needs but also with the goal of gaining their input on where they saw the greatest needs in their own lives regarding academics success.

To address my second goal of team building and conference and curriculum development I taught a class on Project Management in May at the ACTS Urban Leadership Course sponsored by the Latino Leadership Circle, a ministry for which I am currently a board member. One of the key components to this class was to break the class up into small groups to plan an actual event using the project management skills taught in the class. This year as part of my Demonstration Project I assigned students to plan a church conference that would address the spiritual and academics needs of college students within the church context (see Appendix 3). I was very pleased to see that out of this class project the initial plans for the Faith and Academic Achievement Conference were birthed. It also became the venue through which I recruited leaders for my curriculum and conference leadership team. In fact, two students who gave presentations for their groups approached me after the class imploring me to consider actually implementing the plans they had come up with. I was shocked at their level of interest and asked them if they would be willing to be part of the leadership that would develop the conference. They both agreed and from that point on became two of my key leaders in planning and executing the Faith and Academic Achievement Conference held on August 4, 2012 in the Bronx. I was also able to recruit three others from this project

management class who were just as interested and excited about this kind of event for their church youth.

In retrospect I had no idea that the simulated project management planning for a Church sponsored college conference would generate so much interest. Perhaps I had doubted the need for the kind of demonstration project I was leading. What it did for me was to motivate me to throw myself fully into my demonstration project because of the interest I saw as Youth Leaders became convinced of the need to address these issues from a church level and not only from a church level. It was then that I realized that this demonstration project to create resources that would engage Latino college students academically also had to be addressed from multiple levels including the local church. While I had a sense of the need for this before, I now became fully convinced that the academic issues of Latino students required a multi-pronged approach. The idea of unveiling the Latino discipleship curriculum at the soon-to-be Faith and Academics Conference began to take shape and God had provided a team through which to accomplish it.

From May through the first week of August I began to gather the leaders I selected to meet on a weekly basis for vision casting, team building and conference planning. We began with the initial brainstorming ideas from the ACTS groups that presented their ideal Faith and Academics Conference. We also began to lay out the vision for a Faith and Academics Conference as well as preliminary content pieces in regards to speakers and the curriculum pieces we could develop and field test at the conference in the form of seminars, panel discussions and presentations (see Appendix 6). To make travel more convenient we met one hour before the ACTS Urban Leadership

Course held at Union Theological Seminary. This not only tied the Faith and Academics Conference to the ACTS Urban Leadership Course but also lead to the Latino Leadership Circle co-sponsoring the event. In fact, the keynote speaker was David Ramos, Latino Leadership Founder and Executive Director.

Upon reflection, I realize now that I should have provided food for the Team since many of them were rushing to our planning meeting without having anything to eat. I was so caught up with trying to make the most of our planning times before the ACTS Urban Leadership Course that I did not discern this need until one of them mentioned that they were hungry but did not have the time or money to eat. If I had been more considerate of the physical needs of the team members, I might have been able to keep more of them actively involved for the duration of the planning stage of the conference. Unfortunately, two of our original leaders did not remain engaged in our efforts. What is ironic to me is that normally I am very good at providing for the pastoral needs of those I work closely with. However, mid-way into our planning I made adjustments and in fact, treated the team to dinner at a popular Cuban Restaurant in Spanish Harlem. For those remaining this created a stronger sense of community and trust was built that fueled our work for the Conference and curriculum planning.

As for the goal of curriculum development I consulted with key Senior Pastors in the Bronx and New Jersey to develop several of the curriculum sessions. The Senior Pastors included Rev Jonathan Roque Sr., Senior Pastor of Damascus Church in the Bronx; Pastor Robert Cole, Senior Pastor of New Life in The Bronx Church where the conference was held; Rev David Ramos, founder the Latino Leadership Circle; and Rev J. C. Morales who is a PhD candidate at Union Theological Seminary. Each of these

pastors is actively involved in higher education and committed to ministry to youth in New York City (see Appendix 2).

Upon reflection, I didn't take into account how busy all of these pastors were going to be. When you recruit competent people to assist you, it is necessary to spend the time administratively working through how to bring leaders together or how to work with them individually toward a common task. While I was not able to bring all of these gifted pastors together for an extended time to hammer out details on the curriculum, I consulted with each of them during other periods where our lives intersected, like church or Latino Leadership Circle Meetings. In fact, a synergistic connection occurred when working on curriculum development for the Latino Leadership Acts Urban Leadership Course. As we worked on revamping and redesigning this curriculum I was able to get feedback on the design and execution of the curriculum for my demonstration project. I was reminded that can you "kill two birds with one stone" by fulfilling multiple agendas at one time. In fact, this kind of synergy is preferable in urban ministry where pastors are often stretched beyond their capacity.

Through the course of this past year I also put together a team of InterVarsity LaFe staff to explore developing an evangelistic tool that could help incorporate more Latinos into our campus ministries throughout the country. I worked closely with project team leader Beth Roselius and recruited four other senior LaFe Campus Ministers to serve as an evangelism resource development team. Our challenge was to create a tool that would be a catalyst to welcome new Latino students into our Campus ministries (see appendix 13). Our goal was to make the tool evangelistic but also contextual for Latino students. We had two conference calls and met individually with the project team leader.

This Evangelism Resource Team helped me realize how important it is to have a team leader who keeps the project on track especially when team members are scattered throughout the country and meeting face to face is not feasible. While I was able to recruit staff to get involved, it was Beth Roselius' consistency, managerial gifts and competencies in developing resources that made all the difference in the completion of the LaFe Evangelistic Proxe Station.

This final goal of holding the Faith and Academics Conference and field-testing the finished Latino Student Discipleship Curriculum was completed on August 4, 2012 at New Life in the Bronx Church. The Conference and Curriculum Team worked tirelessly to market the event, recruit and register students online, select seminar and keynote speakers, moderate the program, register walk-ins and administer the evaluation process. We also had three sub-committees with ten volunteers for the Seminar Team, the Registration Team and the Hospitality Team (see Appendix 4, 5, 6, 9, 10, 11, 12).

## **CHAPTER 5**

### **RESULTS**

The response from the delegates after speaking at the Ambition Conference in January 2012 was very positive and sobering to many. While most staff knew of the rising Latino college numbers, very few realized the exponential speed at which the growth was taking place. They were appreciative of the data I presented and were encouraged to go back to their prospective regions to consider new ways to plant Latino Chapters on Hispanic Serving Institutions. In fact, one Associate Director returned to their region and within a matter of months three new LaFe Ministries were launched on key campuses that showed potential for Latino student growth.

After the “Consultation on Reaching and Discipling Latino Students at Hispanic Serving Institutions” at the Ambition Conference, Latino students and campus pastors planting new ministries were able to meet and create a network of Latino planters committed to launching new work on strategic campuses. In fact the Intern at the University of Connecticut returned with a renewed vision to finally launch a new LaFe Ministry at the University of Connecticut using my book, *Being Latino in Christ: Finding Wholeness in Your Ethnic Identity*, as a way to disciple students in their faith and ethnic journeys and boost their confidence academically.

During the group consultation with Latino Campus Ministers at the Multiethnic Staff Conference in March, 2012, the primary questions asked was: “What are the needs;

and what windows of opportunity do we as Latino Campus Ministers have to empower Latino college students toward academic excellence and achievement.” The responses of each group were enlightening and moved our understanding and commitment to Latino academic excellence forward. Here are their response and recommendations:

**The Need for Latino Mentors who Can Empathize:** Because we as Latino Campus Pastors have traveled the road to graduation, we can therefore tell our own stories and share our own challenges, failures and success with Latino students from a place of empathy and wisdom.

**The Need to Open Our Networks for our Students:** We can capitalize on our connections, networks and social capital to strategically invite Latino speakers—alumni, volunteers, faculty and community leaders—who are able to competently address the issue of faith and academic success and the spirituality of the mind. We can also use our connections to open Internship opportunities for our Latino students so that they can acquire motivation to press through to graduation and acquire valuable skills that will prepare them for success after college.

**The Need for Vision for their Education:** During mentoring sessions, we can instill vision for what is possible long-term if they graduate. For example, the ability to have the finances to care for your immediate and extended family, the option to attend graduate school, the opportunity to be a role model for the next generation of college students in our own families, etc.

**The Need for Core Cultural Needs to Be Met:** Intuitively speak into the dissonance and disconnection Latino College students feel with the university culture and bring a sense



of “familia” that cultivates a sense of peace, strength, focus, ethnic identity and belonging.

**The Need for Understanding between Catholic and Protestant Latino Students:**

Bring a greater understanding and translation of ecclesiology that makes it possible for Catholic students to accept Protestant forms of mentoring that can help them grow holistically in their own faith without having to abandon their faith tradition. Instead they are in a better position to engage their Catholic faith with a renewed commitment to Jesus and not Protestantism.

**The Need to Be Role Models for High School Students in our Own Families:**

Intentionally, serve as mentors and roles models for up and coming High School students in our extended family and church family. This could mean speaking regularly about issues of persistence and faith in the midst of opposition, obstacles and the fear of failure.

**The Need for Spiritual and Academic Discipleship:** In our Campus Ministries create a sense of hospitality and community that supports personal spiritual formation but also a vision for academic formation.

**The Need for Latino Student Advocates on Campus:** As a Campus Ministry serve as mentors but also advocates with the College Administration and Professors that petitions for the needs and concerns of all Latino Students on Campus in a way that engenders trust with Christian and Non-Christian Latino students and addresses the underlying systemic issues of injustice that may be hindering Latino success and development.

**The Need for Intentionality in Academic Mentoring:** Because so many Latino students commute, work, go to school and take an active role in the day-to-day needs of their families and Churches, we must be aware of their commitments and honor their limited

time to serve as leaders in our campus ministries. This will mean sitting with them early in the semester and planning carefully their involvement, their study hours and also their time to rest. This is the mark of genuine mentoring that takes into account the spiritual, academic and personal needs of each Latino student we serve.

**We must develop our LaFe Campus Ministries** in a way that teaches a theology of the mind through Latino theologians and authors so that our students are inspired by strong Latino thinkers.

**The Need to Value and Celebrate Latino Student Accomplishment:** Celebration and Fiesta are values in the Latino community we can highlight to bless and enrich the lives of Latinos students. As they hit milestones along the path of graduation, we must let them know we are proud of them. It is a way of saying *sigueadelante con fe y persistencia*. (keep moving forward with faith and persistence). We should celebrate Latino students; for example, when they get their Associates Degree and are transferring to a four-year college or when they pass a difficult class they feared they would fail. These become opportunities for fiesta that can fill them with motivation and vision for their future. It lets them know in no uncertain terms that what they are working toward is something that is of great value for the advancement of the entire Latino community.

**The Need for Our Students to See Themselves Broadly in a Latin American**

**Context:** We can help our Latino students see and understand the broader context of the movement of God among Latino students in Latin America and in the work of The International Fellowship of Evangelical Students of which InterVarsity and LaFe are a part. To hear and know about their success and the vibrancy of their faith in Jesus Christ can be inspirational, as they see the movement of God in and through Latino students

worldwide. Our Latino student leaders can also learn how to do effective ministry to Latino students seeking faith in God through these Latino specific models that are working in Central and South America.

**The Need for Latino Students to Expand Their Worldview:** As Latino Campus Ministers we can also guide our students toward summer experiences and missions trips abroad (Global Projects) that will help them expand their worldview and be captivated by God's purposes in the world. Latino students return to campus with an expanded vision and context on which to anchor their classroom learning.

**The Need to Help Our Students Plan their Academic Success:** We need to work harder and smarter to help Latino students receive academic credit for InterVarsity Urban Internships and Global Projects so that their academic careers grow and they do not fall behind. If they have gained valuable knowledge and experience, we can help them use this to make academic gains that will move them ahead toward graduation.

**The Need for Graduate Mentors Who Can Point the Way to Academic Success:** We should utilize students involved in our Graduate and Faculty Ministry to serve as mentors who have learned how to succeed in college. This could foster a stronger partnership between our Graduate and Undergraduate Ministries, which too often function completely separately on the same campus because the issues of spiritual formation are so different. The academic strengths of one group could reinforce the academic "weaknesses" of the other.

**The Need for A Holistic Approach to Academic and Spiritual Growth:** A Mentoring tool must be developed. Latino Campus Pastors with LaFe must see and develop the academic side of student life through intentional scripture study, prayer and also

questions that dig deep into the academic profile of Latino students. We must track with them so that we are fully aware of where they stand spiritually but also academically in order to think strategically on how we can help them when they are beginning to get off-track academically. We should find out what Professors they are having difficulty communicating with, what classes are giving them the most problems and when their writing assignments are due. This should be done only when we are invited in because genuine trust has been established with the student. Only when this level of accountability is desired and initiated by the student will it help to serve their academic goals and needs.

**The Need For An Academic Grace Period for Our Latino Student Leaders:** When Latino students in our Campus Ministries are struggling with their grades and their GPA is not at a healthy level, we should have a policy that allows them to step back from heavy involvement in leadership, for example, in order to give them greater flexibility to improve in their studies. The students remain involved but their priority becomes bringing up their GPA so they do not fail. All too often we have seen students in our LaFe Ministry serve as excellent leaders one semester only to flunk out the next semester when they were chosen to serve as a Ministry leader.

**The Need for a Culture that Affirms Academic Achievement as Godly:** We must change the culture of our Campus Ministries so that academic success is seen as spiritual and Godly. At leadership meetings perhaps the first hour should be devoted to homework and study together and then we meet to plan with less pressure on the students' shoulders. On weekend conference and retreats we can build in study times. We can also encourage students to help each other study.

## **The Need to Contextual planting new LaFe Chapters on Hispanic Serving**

**Institutions:** Several of our LaFe leaders also gave recommendations for InterVarsity regarding planting new Latino specific chapters on campus. Finding the right campus involves the graduation rate of a college. It plays a major factor in the effectiveness of a chapter plant because it cues us in on the unfortunate and likely turnover rate of students who get involved with the new chapter plant.

The implication of this is that we must ask if the school we are planting at is a feeder school for another school where we have a vibrant chapter. If so, we are not losing the investment we have made in these students but reap the benefits of their leadership at the school to which they will transfer. Having strong leadership and ministry ties between the two schools will make this transition smoother and more natural for the transferring students and the new students in the chapter plant can gain vision from the already existing chapter. Is there a strong Christian base of faculty and administrators at the campus that can provide ongoing and consistent leadership support for the prospective chapter during times of high student attrition rates? Are there healthy supportive churches near the college or university that has demonstrated a vision and love for the college students?

In regards to seeking the right support for a new Latino chapter plant in a highly Latino institution, community support is imperative because Latino students are often still very tied to their communities. Without strong community ties on our end, we may find our students constantly battling with their allegiance to both InterVarsity and their home and/or their church. This will mean the chapter planter should visit the churches and/or homes of the Missional Christians they are meeting and try to impart the vision to family,

friends and/or church leaders. This could potentially engender support for the students' ongoing involvement with InterVarsity and make their experience with us less stressful.

Pastoral gifts must also be present early in the plant. If a planter is a gatherer with low pastoral gifts, they will need to recruit volunteers who have pastoral care gifts. We may want to think about chapter planting staff (or volunteer) partners instead of individual chapter planters. The ability to have multiple gifts in use early in the life of a LaFe plant will mean a great potential to minister holistically to the needs of Latino students. This will also mean a greater possibility of developing potential Missional Christians into becoming fully Missional.

In planting a LaFe Ministry on campuses it is necessary to decide beforehand that ecclesiastical flexibility is necessary so that Catholic bashing will not be permitted at any planting event. This may be costly because some extreme charismatic, anti-Catholic students may have to be turned away. We will have to pursue Missional Christians who are not solely Missional but also open and teachable toward other Catholic Christians. This will mean that finding Missional Christians may take more time and that we will need to build into the group a high level of acceptance for Catholics as we cast vision in the early stages of the chapter plant.

When trying to develop missional Christian students who are intentional about their faith, some Latinos students may be hesitant in approaching strangers. Yet they are okay about opening up their networks of friendships and family if they feel they can trust the Chapter Planter.

Latino Missional Christians may appear very outgoing but if they understand the vision, respect and trust the chapter planter, they will invite their friends to catalytic

events. However, they may need extra motivation and training on how to extend themselves to strangers. We must also be careful in premature assessment of Catholic students. When it comes to working with them as active members and leaders, most of them may not yet have value evangelism, even if they are devoted Catholic Christians.

Often our Protestant stereotypes of Catholic students lacking evangelistic fervor may cause us to prematurely rule them out. We must be careful to see the potential a student has in becoming a Missional Christian and investing strategically in them until they become Missional. This is just as true of nominal Protestant students from mainline denominations where evangelism is not emphasized as it is of other evangelical denominations our Latinos students attend.

Although planting may take longer as we train Latino students to become missional, investing in Missional Christian development will later pay off exponentially as these students begin to reach out to their friends with newfound vision and spiritual authority.

As for putting on appealing events for Latino students when planting new LaFe Chapters, Latinos tend to be commuter students with very strong connections to family and Church. To build trust, therefore, our catalytic events that help move students to a higher level of commitment must be organized in a way that helps their families and close friends see what InterVarsity is all about so that genuine trust and commitment to the vision is firmly established to the student's networks beyond the campus. We must think more carefully and broadly about family-type events that may look very different from the kinds of campus events we are used to putting together.

As a way to build synergy and strength for Latino Ministry, we can utilize one-day or weekend LaFe gatherings as catalytic events that help new Missional Christians ramp up quickly to become part of the core of leaders. This will mean that Area Teams throughout the country will need to create space in their calendars and free up resources to make this kind of event possible.<sup>42</sup>

The Faith and Academics Conference (see Appendix 4) began early in May when I was asked to teach a session on Project Management during the ACTS Leadership Course sponsored by the Latino Leadership Circle. To apply the principles taught, I asked students to plan a church event that would address academic achievement as a way for the church to take an active role in the improvement of poor graduation rates of Latino college students. The students broke up into groups of 5-7 to design a conference that could actually work in a church setting. They were asked to keep in mind capacity issues, the vision of the Church—which was given to them on a sheet of paper—time constraints and other management project concerns. They met in groups for 30 minutes and returned to report their plans to the entire group. One person per group was to present their plans to two stakeholders (myself and another instructor) as if they were actually presenting their proposal before the church board.

The students presented confidently and energy filled the room because the plans shared felt authentic and necessary despite the simulated guidelines. Participants sensed that these plans could actually be fulfilled and that something positive would come of it in the lives of Latino youth in our churches. Students verbally supported the plans set out

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<sup>42</sup> [Orlando Crespo?], “Issues to Consider When Chapter Planting On a Latino Serving Institution,” InterVarsity Christian Fellowship, [www.intervarsity.org/mx/item/9960/download](http://www.intervarsity.org/mx/item/9960/download) (accessed January 25, 2013).



by each group. One group promoted the need to not only recruit Latino High School and college students but also adults who had dropped out of college for one reason or another. Another groups emphasized the importance of members of the Church taking an active role in mentoring programs that would closely track college youth from the senior year in high school to their senior year in college. These mentors could serve as panelists at the conference who could discuss openly the difficulties they experienced in college, how they overcame those obstacles and the factors that helped them persist to graduation.

Another groups promoted the use of seminars addressing different roadblocks for academic success including finding financial aid, developing effective study skills and even a seminar to help parents prepare for their child's college years.

Several students, particularly several of those who presented, later approached me about actually putting this type of event together. I invited them to meet the following week and two leaders faithfully showed up. This became the beginnings of the Faith and Academics Conference "What to Know Before You Go" planning team. I was greatly encouraged to see the conference go from a project management class exercise to an actual planning team and finally to a full-fledged Bronx Conference with four different churches involved.

As the planning team met, one of our biggest objectives was to finish the Latino Discipleship Curriculum in order to roll it out at the Conference and field-test it at the suggestion of my Advisor. While we could not accomplish this with every curriculum session, we were able to field test eight sessions through panel discussions, plenary presentations and seminars. Evaluations for each seminar were filled out. (see appendixes 6, 9, 10, 11, 12). The Planning Team composed of five leaders met weekly for the month

of May directly before The ACTS Urban Leadership Course since the students were already coming into Manhattan for the course. We met a total of five times and had three conference calls to plan, pray and prepare for this new conference.

As I reflect back on the actual Conference on August 4, 2012, and what we presented, I realize that we had incorporated many of those initial ideas presented at the Seminar I led on Managing Projects and Events. The Planning Team did a good job listening to those first ideas and executing them well. One idea which occurred at the conference as well as a seminar was to recruit and inspire students who dropped out of college to cater specifically in caring for the needs of concerned parents. We also had the panel discussion on Challenges to Graduating from College.

Team members like Peter Cubilete, Daniel Lucero and Jonathan Roque introduced me to other Pastors and Church leaders who took an active role in the conference. Jonathan Roque introduced me to his father, who is not only a senior pastor at a Church in the Bronx but also works in the Bursar's Office in Fordham University. He came and led a Seminar on getting financial aid (see appendix 10) and also served as a Panelist during the final session of the evening. The ripple effects of involvement were motivating to me because it led to more and more support for the event.

One of the biggest challenges we faced for the Faith and Academics Conference was recruitment. We used social networking sites such as Facebook and Twitter and attended relevant Youth Pastor's gatherings taking place in throughout the city, but by mid-July we were faced with the realization that another major Youth rally and march sponsored by "God Belongs in My City" was taking place on the same date and the same times as our Faith and Academics Conference. We were faced with changing the date

because our conference was a new event that Youth Pastors were less familiar with and frankly less committed to. One Church that was planning to bring 20 youth from their Church decided to attend the Youth March.

This unfortunate scheduling conflict impacted the final turnout of the Faith and Academics Conference but the committee felt the work we had done to prepare would be lost. Therefore, we proceeded with the conference despite the smaller turnout of 35 participants but with our hearts settled that it was the right decision in order to field-test our discipleship curriculum and begin investing as soon as possible in the lives of prospective college youth in the Bronx and begin to raise their social capital and knowledge-base regarding academic achievement in the context of Christian faith.

To kick off the conference I addressed some of the opportunities and challenges Christian students face spiritually and the need to be aware of Para-church resources like InterVarsity, Cru, and Navigators as well as University sponsored Christian Chaplain Services. I also addressed the importance of local churches taking a more intentional and active role in the lives of their college students and the fruit this could bear, as students are disciplined through the maze of complexity that is the university.

Our keynote speaker talked about the importance of loving God with our minds because of Jesus' commandment to "love the Lord with all your heart and with all your soul and with all your mind." Lamentably, there have been times when Christians have been clueless about the world, culture, world affairs, theology, ethics and much more. We must acknowledge that in part Christians have not been rigorous in the academic disciplines. "The scandal of the evangelical mind is that there is not much of an

evangelical mind” as author Mark Noll puts it.<sup>43</sup> Yet Christianity has a rich history of addressing the intellect, as scripture is filled with characters who loved and served God with their minds as well as their hearts and bodies. As students think about graduation they should not only be concerned with the status and financial gains an education can bring but also that God may have brought them to college to serve his greater will—to prepare them to defend the faith through a strong articulation of their Christian beliefs. Perhaps God has brought them there to contribute to solving the most pressing issues facing humanity like poverty or scientific inventions that can serve the good all. The development of our minds can be offered to God as worship when we are fully submitted to him in obedience and unity of heart with Him and others. How we think, the clarity of our thoughts, our ability to reason, our ability to understand that all truth is God’s truth are all important factors in loving God with our minds. And it is seeing this value of an education that can give Latino students a deeper vision for their education that can help fuel their motivation toward graduation. In the end, our desire as Christians must to do all things unto His glory including investing in maturing of our minds.

At the Faith and Academics Conference we also had a seminar for parents on letting go and letting grow, a seminar on financial aid, and another on developing good study habits (see appendix 6, 9, 10, 11, and 12). The plan was also to have student testimonies, but the students we had lined up cancelled at the last minute. I realize I should have done a better job at communicating with these students and helping them have a clearer picture of the conference. I also assumed that since they were from my

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<sup>43</sup> Mark Noll, *The Scandal of the Evangelical Mind* (Grand Rapids, MI: Wm. B. Eerdmans, 1994), 3.

church that I would have no problems with their attendance. I should have thought to provide several backup speakers for testimonies just in case they were unable to attend.

I was pleased, however, at the level of involvement of the youth from New Life in the Bronx where the event took place and where I presently serve as Assistant Pastor and Director of the Children and Youth Ministry. We had several committees that provided the administrative support for the conference including a food team, a registration team, and seminar team that administered the evaluation process. In total fifteen volunteers participated in some level in making the Faith and Academics Conference a success.

I was glad to see the several local pastors including our senior pastor from New Life, Pastor Robert Cole lead seminars. Reverend Jonathan Roque, Sr., who pastors Damascus Church in the Bronx was also present and led a seminar on Finances. As one of the Directors at the Bursar's Office at Fordham University, Rev. Roque had plenty of helpful information on financial aid to guide our young students. I was also able to lead a seminar for parents entitled "Letting Go and Letting Grow," which was well received (see appendix 9).

We had also lined up another seminar at the last minute on "Finding Resources on Campus" that was to be led by members of the Conference planning committee.

Although they prepared and were ready to go, no one attended their seminar. When I look back I could have done a better job at insuring that each seminar was evenly attended by having students sign up for their first and second choice and then re-funnel students into the seminar least signed up for. This could have helped me avoid the disappointment felt by these young volunteers who came prepared and had no one to teach. It is never a good

idea to invite someone to prepare and speak at an event and then not set the stage for them to do so.

A week after the Faith and Academics Conference I was thrilled to hear that one of the parents who attended the Conference to gather information to help her son was so inspired by the quality and content of the Conference that she gathered up the courage to finally register for classes at Hostos Community College in the Bronx, a goal she was afraid to act on for many years until she attended the Faith and Academics Conference. She actually is now enrolled part-time and getting ready to complete her first semester. It has been a lot more reading than she anticipated but she told me it has been well worth it and she gives credit to the work of God in her life that began at the Faith and Academics Conference.

Another positive result is an interest in holding Faith and Academics at other churches throughout the city. In fact, Damascus Church and Fordham Manor Church in the Bronx and Bay Ridge Christian Center in Brooklyn have all expressed an interest in hosting another conference at their facilities. I am presently working with the Faith and Academics Committee to duplicate the conference at these venues utilizing some of the same speakers at the original conference in August. Our goal has always been to replicate the Faith and Academics Conference throughout the New York City and beyond

New Life in the Bronx Church has also committed to sponsor a Faith and Academics Conference every summer in their facilities. I have also worked with the youth to develop a New Life College Scholarship Fund that will benefit Black and Latino Bronx students who apply and are accepted. Our goal is to raise up to \$5,000 in order to offer 5-7 scholarships per year. Under my guidance the New Life Youth Ministry wrote a

proposal and submitted it to the Governing Board. I cannot recall a time when I saw the youth at our church more energized. First of all, none of the youth had ever been given so much decision making power about every aspect of the Mostauso Fund. Secondly, none of the youth had any idea what went into putting together a scholarship fund that would benefit others in a financial way. And finally, none of them had been asked to invest financially in a new program as a way to take ownership. Many of them chose the amounts they wanted to contribute out of their own pocket and they were often larger amounts than I had anticipated for them.

They were given a date in November and The Board was impressed with how well they were prepared to answer questions about the Fund. They were also impressed that the youth would be raising all the money the first year of the fund and that the youth would also be giving financially themselves.

The College Scholarship Fund Process was a good reminder for me that when you bring a group together to make decisions as a leader, you have to be willing to accept their choices if they are in agreement as a group. My role with the New Life Youth Team was to facilitate a scholarship fund. It was not to create one myself. This meant asking questions for clarification, giving instructions to guide, providing samples of criteria from other scholarship funds, helping the group answer their own questions and coming to their own decisions through majority vote. Each student's voice was heard and respected because their vote counted. This was not easy for me because there were many times when I thought the scholarship fund could be stronger with certain tweaks here and there. But in retrospect I see now that they were just my own preferences.

During one group process, for example, as I discussed the fact that it was up to them to name the scholarship fund, I casually eased in my suggestion that it could be named the New Life College Scholarship Fund after our church. The students rejected my recommendation. I had just spoken to them about their one day being remembered as the founders for the fund and they wished, as founders, to have their names incorporated in the title of the fund. One of them came up with the idea of using all of the founder's initials to create the name of the fund. I thought it was ridiculous at first, but I let them begin to put the combinations of the letters of their first names together and eventually they came up with M.O.S.T.A.U.S.O. ---Mikaela, Omar, Shianne, Tyisha, Adaye, Ukari, Shane and Obiara. They were thrilled that it actually sounded like something but even more that they would be remembered for something they started.

One of the exciting criteria for the scholarship fund is that it will be connected with a mentoring program through the Faith and Academics Conference to be held on a yearly basis at New Life in the Bronx Church. Students who qualify and receive the scholarship will be required to attend the Faith and Academics Conference where they will meet with an assigned mentor from the Church. They will meet three times during the conference—the first time briefly in the morning during the first break, the second time during lunch. There will be a separate room provided for students to meet with their mentors. And finally at the very end of the conference students and mentors will be given 30 minutes to debrief the conference and pray for each other.

After the Faith and Academics Conference the students and their mentors will be asked to have a phone conference call sometime during the middle of the first and second semester. They will also meet in the fall during either the Thanksgiving break or the



Christmas break. During the Spring Semester, students and mentors will meet if both parties are in New York City. If not, the final mentor meeting will take place in the summer as a time of debriefing, prayer and deciding whether to continue to meet for another year. Students who have met the mentoring program requirements will be eligible to apply for the loan for the following year.

By tying in the scholarship fund with the Faith and Academics Conference and the mentoring program, it will multiply our efforts to help our college students succeed because they will be in a position to receive knowledge, skills and training for academic success, funding for financial success and mentoring for emotional and spiritual success.

After I trained them, they gave a group presentation before the entire board and were approved for the new MOSTAUSO New Life Scholarship Fund. As a Church we continue to find new ways to engage our college youth so that they feel the support and love of the Church body. With this goal in mind, we developed a College Care Package Program. Two times a year our college students who are away from home will receive a care package with school supplies, snacks, a letter of support from the Youth Ministry, several books on spiritual formation and bible studies chosen by the Elders and a letter of encouragement by the Youth Pastor. We got the idea from several first generation Korean Churches who were losing their 2nd generation youth after they left college. As an attempt to stay connected despite distance and to create opportunities for pastoral care and open dialogue, the members of the church joined together on a Saturday afternoon and stuffed packages for the students. We did our first round of care packages in early December before the students' reading week and finals. During one of our weekly youth gatherings, students gathered around two tables, divided up supplies among the boxes

being sent, inserted Christmas cards, and chose devotionals to add, while the pastor wrote a letters of encouragement for each student away in college.

Our unspoken goal is to begin to build this value of care in our high school youth before they go off to college so that when they are in college and receive their care packages, they will have fond memories of when they did the same for other students from church that were in college at the time. Our hope is that they will see that their church is committed to them throughout their lives and not only when they were present and active. It is likely after graduation that many will choose to worship elsewhere, especially if they have chosen to live in another city or state. However, if they return to New York City, the love of our supportive Christian community will lure them back as members who will invest their abundant leadership gifts and skills in a Bronx urban church in need of their contributions.

As far as the Latino Discipleship Curriculum goes (see Appendix 2), I was grateful we were able to test some of the session and determine what worked and what needed to be changes. Each seminar was evaluated and many of the recommendations for changes have been added to the attached curriculum developed for the demonstration project.

Having the curriculum completed also allowed for stronger content we could utilize as part of the program at the conference. Without it, the planning committee would have felt like we were putting together a conference with no idea of what to offer the students.

At the end of the conference, it also dawned on me that I did not do a thorough evaluation process with the planning committee. We evaluated after the conference

briefly but could have benefitted from meeting together for two hours to process the conference together. We also could have benefitted from celebrating a conference well done. I will look into planning a dinner with them in the coming weeks to celebrate and evaluate the conference more thoroughly as we think about replicating the Faith and Academics Conference in other churches throughout the city.

In regards to the Evangelism Resource Development Team that created the LaFe Proxe Station it was a great experience to see something that we had envisioned together as a team actually get produced, tested on college campuses and become an effective tool in reaching Latino students. LaFe team member Abner Ramos, who coordinated our field testing, trained his students from East Los Angeles College to take staff through the Proxe Station at our Multiethnic Staff Conference. He also worked with four other campuses in Fresno, California and south Texas to test its effectiveness in engaging Latino students at a spiritual level with an important parable from the Bible. Students responded very well to the Proxe display and questionnaire. In fact, eight students made professions of faith to Jesus Christ because they received a new picture of the love of God at the Proxe stations. They were presented with a God of hospitality and welcome through the patience, grace and mercy displayed by the father in the prodigal son story (see student leader evaluations of the LaFe Proxe Station in appendix 14).

## **CHAPTER 6**

### **TRANSFORMATION**

Raising awareness about the need for Latino academic success has been invaluable in giving Latino para-church and church leaders permission to address this issue as a spiritual concern. I saw in our LaFe staff team an awakening to an important piece of Latino ministry that no one had really given them permission to pursue. It is not that anyone in InterVarsity was against discipling students toward academic success, but in the past six years our national strategic plan has focused so strongly on evangelism and missional outreach to the campus that focusing on a discipleship issue felt like a luxury the staff did not have. To stop to help Latino students achieve academic success meant time away from the “real work of saving souls.” This kind of holistic discipleship model takes time to bear fruit and it is not what has been our mode of operation for years now. It has paid off with many students coming to a saving knowledge of Jesus Christ.

At our LaFe staff gathering in March, I also saw staff begin to make the connection that helping our Latino students achieve academic success was good campus ministry work. We should be devoting ourselves to this strategy, for, if the students we are investing in spiritually are flunking out of school or are getting suspended, what does this communicate to others about the good news of the kingdom? That Christian students make poor choices, are not intelligent, disciplined in their studies and even fools to spend so much money to go to college and not take their academics seriously? The awareness

campaign of this project opened the eyes of our staff beyond their limited scope to see Latino student as the whole persons that they are and respond to the needs of their full humanity as people and students.

As for my community, key black and Latino pastors in the Bronx were greatly motivated to discover ways that they could continue to invest in the lives of their college students that could lead to fruitful interactions in the future. One pastor mentioned the need to overcome the sacred/secular dichotomy that was all too prevalent at this church. To be able to bring some of his youth to the Faith and Academics conference was transformational not only for the students involved but also for him as he envisioned new ways to educate his elders and parents about the importance of taking an active role in preparing their high school juniors and seniors for spiritual as well as academic success.

The Faith and Academics Conference is scheduled to be held at three different churches this year—including New Life in the Bronx, Damascus Pentecostal Church in the Bronx and Bay Ridge Christian Center in Brooklyn. Various pieces of the new discipleship curriculum will be used along with a panel discussion and similar plenary talks for the main sessions. Our hope for the future is that these Faith and Academics Conferences will continue to spread to more churches and will become a valuable resource for Latino churches throughout the city and perhaps even to other cities throughout the country.

As for my own transformation, I have to say that it has been liberating for me to think outside the box—as a local pastor working with high school youth regularly and also as a national leader for a college campus ministry. To contextualize our campus ministry to Latino students means taking their whole needs seriously even if it is

inconvenient and slow-going. I have realized that our influence on their lives must go beyond the immediate needs of evangelizing the campus to encompass their future needs as fathers, and church pastors and community leaders who have not only gone to college but have graduated from college and now have something important to offer the next generation.

I look back at my own life and the people who were there to keep me moving in the right direction—Christian friends at Colgate that questioned my thinking when I wanted to leave college after my sophomore year to pursue missions. They made me realize how much better I would be prepared to face missionary challenges with a college degree and the options for ministry that might not be open to me otherwise. I think of my brother Edwin who made me believe in myself academically to apply to a prestigious college like Colgate University when I could not believe in myself. And I remember a Latina professor who helped me to hang in there when I was feeling so disappointed and alone on campus. She made me believe that my education was something that would bless other Latinos who came after me.

These were the moments that filled me with inspiration for educational achievement that has led me to this very moment and this very dissertation. These things do not just happen. We must fight for each other and believe for each other in the face of challenge and doubt. I have been transformed by this project to be an agent of hope for Latino college students who will one day be agents of hope for the next generation of young Latino students on their way to becoming leaders who change the world for God's kingdom purposes.

Finally, this project has been extremely redemptive for me and for my family. When my parents came to the United States they had not even completed elementary school. After my grandfather was murdered, my father had to stop attending school in third grade in order to work to help his sickly mother. My mother left school in sixth grade to take care of her mother who became schizophrenic after one of her babies suddenly died.

To have gone from parents who did not graduate from elementary school to now seeing their son graduate with a Doctoral degree is redemptive indeed and shows the grace and power of God to carry a family forward. It was my parents who believed in my getting an education and a college degree most because to them it represented freedom from hard labor; choices for whatever God might want to do with me; and power to influence for good and not for evil. My deepest longing is to transfer their hope for me to thousands of Latino students who will follow me. May this project be the continuation of that beautiful and worthwhile endeavor.

## **CHAPTER 7 COMPETENCIES**

In collaboration with the Site Team for my demonstration project four competencies were identified and selected for my continuing development as a leader and doctoral student. These competencies chosen were not done randomly but based on a thorough evaluation from the site team members and what they saw as needed places of growth that would further enable me to successfully accomplish my demonstration project goals.

The four competencies they chose were prophetic agent, religious educator, leader and theologian.

In order to raise awareness in church and Para-church ministries, site team members felt I needed to grow as a prophetic agent to communicate the needs specific to Latino students. With this goal in mind I was one of five keynote speakers at InterVarsity's Multiethnic Staff Conference 2012. I spoke prophetically on the need for legacy in our movement and how it is important not only for individuals to leave a legacy; but also for an entire ethnic-specific community to identify the legacy they want to leave behind as a blessing for future generations of students. I also spoke prophetically about the importance of an entire movement like InterVarsity to have a legacy.

During the Civil Rights Movement in the 1950's InterVarsity along with many other evangelical organization stood on the sideline and remained neutral to the black



cause for civil rights in America. At the time it seemed the appropriate thing to do. However, it left us with a legacy of non-involvement and ultimately a reputation among black churches of being an organization that did not care enough about injustice to stand with the Black Church. While some would say it did not hurt our relationship with the Black Church in America, I argued that in fact it did hurt us. We did not build the relationships of trust then that would have paid off for our organization being better known within the Black Church in America. This non-decision did, in fact, hurt us and is hurting us today because so many of our black Campus Ministers have difficulty raising awareness of InterVarsity among black churches. This has ultimately hurt their chances of raising financial support to do ministry on campus from black churches, many of whom are unfamiliar with InterVarsity to this day. This was a lost opportunity to build trust that could have benefitted our partnership with black churches in our mission to evangelize and disciple black students on campus today.

As a prophetic agent, I argued that if we are not careful to consider what kind of legacy we will leave behind in our partnership with the Latino Church today, we will be destined to make the same mistake of non-action with what many believe to be *the* civil rights issue of our time—immigration reform. The prophetic call was to choose the right legacy now by standing with Latino Churches to fight for the future rights and dignity of undocumented immigrants.

A thorough evaluation was conducted for each presenter and below are the cumulative comments regarding my presentation:

This was an appropriate closing. I loved Orlando's story, his spirit of humility. His presentation was very helpful in that we heard from one of the Multi-Ethnic Directors, giving their perspective on what the new direction looks like from their point of view. Orlando's vulnerability in his

personal story and his challenges to move on were well done. I really appreciated Orlando's perspective on building legacies together as a community, and the call to consider the legacy that we are leaving. It was good to think forward, but also to consider that it is not just how we as individuals do it but how we do this as a community.

As a college student movement we need to listen to Orlando! We need to hear the prophetic call to take a stand on the immigration issue to walk the line of politics and advocate for a biblical response to immigration reform. Someone please listen to him!

His presentation was a great way to close the conference because he gave some specific calls to engage with LaFe ministry with a strong pastoral and practical tone. If there was one negative on the two other previous talks by Ken and Scott, it was the lack of some more concrete stories or calls to action on what living this new prophetic vision might look like. It was great to hear how he has traveled before us and shared the ups and downs of his ministry life!

I really appreciated Orlando's challenge to us to consider our legacy and his personal affirmation of those who have made a significant impact in his life through their legacy. What was challenging to me was his comment on InterVarsity's participation in certain social justice issues like immigration. Yet I also see how this issue can be a touchy subject with the partnerships that we do have and how immigration is highly debated currently. It was a powerful challenge to imagine what kind of legacy InterVarsity will leave in Latino/a communities and what kind of legacy we want to leave behind as a campus ministry.

What do I want the world to see 50 or 100 years from now? It's causing my vision casting and implementation of structures to be much more intentional as we move forward. Orlando had heart-warming stories and a good call to think about the legacy of our ethnic communities. He is right on about needing to engage undocumented students and take a national stance.

He gave a fascinating invitation for InterVarsity to take on immigration reform, especially for the sake of undocumented students. It would be neat if there were a national response in affirmation that did not alienate more conservative financial donors to our ministry.

I was really happy that he said some of the things he did here because they were really useful as a black person trying to form bridges to the Latino community on campus. Orlando's presentation made some clear connections for me.

While the cumulative evaluations above showed that many who were present were challenged by my prophetic call to building a legacy of trust and partnership with the Latino Church and community, there were others who did not think as highly about my presentation. Here are negative comments about my presentation:

I am not sure exactly how his talk fit in with the overall vision for the week in continuing the journey. Orlando is a weak speaker so if we have someone weaker in the speaking realm, he/she needs to be placed in the speaking rotation earlier in the week. His immigration comment was interesting but sadly, I don't know enough about immigration to understand the comment well enough. His presentation was anti-climactic after the other talks given earlier in the conference. We need someone who is more dynamic on the last day. I wish the invitation to commit to InterVarsity's multiethnic journey and our mission had been made after his talk.

Orlando's talk was good but it felt confusing/disrespectful for people to come and go during it to catch their buses to the airport. I know that anyone was trying to intentionally be disrespectful but it did feel that way. This is not my own opinion but I was in a discussion with a LaFe staff who did not like the fact that the only Latino person on stage this week was placed in the very last spot when many of the staff had already left for the airport or were in the process of exiting during Orlando's message. The Latino staff community felt a bit cheap-shotted. Perhaps there is a way to handle this situation better next time?

I love Orlando, but I think because he was rushed, it felt like his talk was pushed out without letting it really marinate. I'm not sure that he was able to get everything out that he needed to about legacy. I do believe legacy is important, and I felt that he was making the charge to us to really think about this (which I appreciated), but I also felt like this talk was out of order following an amazing evening the night before with Scott's talk and the commissioning. It could also have been because half of the room was empty due to people leaving early, so in that sense, I felt bad for Orlando having to give this talk to a half empty room full of people who were worrying about making their bus.

Over the years my public speaking has been one of the most difficult and disappointing aspects of my job as National LaFe Director. I have communicated very well in some occasions and was mediocre in more presentations than I care to admit. During my demonstration project as I built awareness, I got to speak more often than

normal and I realized that so much of my effectiveness has to do with caring about the content I am delivering. As I have spoken more on issues on faith and academic success of Latino students I have found that I am speaking with conviction and greater knowledge of the topic. I fear that in the past I have been called on to speak on so many different kinds of issues with InterVarsity that I have not had a chance to refine and perfect many of my campus presentations. Gaining knowledge on academic achievement on Latino students has renewed my confidence that I can be a much stronger public speaker when I have the right topic and the right amount of time for preparation.

In order to prepare a curriculum for Latino Christian college students, the site team identified religious educator as a key area of development to continue to grow in my ability to prepare and communicate subject matter, and provide clarity and organization for the volunteers. With this goal in mind I lead a training seminar for Latino staff during the Latino Staff Breakout at Multiethnic Staff Conference. (see Appendix 16).

The evaluation confirms that I succeeded in communicating the content on discipling Latino students toward graduation with a clear central idea and that the participants could easily follow the presentation. Twenty-three of the 25 evaluators (50 total in attendance) either agreed or strongly agreed that I had a clear central idea and 15 of 25 strongly agreed that they could easily follow the presentation. On question 15 of the evaluation regarding the value of the presentation to them, 15 of the 25 answered important while 7 answered worthwhile.

Overall, I am becoming a more competent religious educator. My content is generally strong and my organization is good. As I worked with volunteers I gave them clear goals and expectations. I never put more on their shoulders than they could handle

and always tried to give a vision for all that we were working on, particularly with the Faith and Academic Achievement Conference. However, I have found I am much better investing in a smaller group of people than a larger group. I feel less intimidated and my abilities as a facilitator of people are activated. I can ask questions and interact more deeply with a smaller group. Here I am not intimidated but I am fully in control and energized. With larger audiences I feel as if I know fewer people present and sense a greater potential for judgment if I fail. As I reviewed these evaluations for this particular seminar my overall sense again was that the seminar was good but not excellent. I am learning to accept being a competent religious educator but at times I secretly long to be a stellar one who receives accolades for his public speaking excellence.

One of the smaller groups I have successfully engaged in has been the Latino Leadership Circle. As a leader in LLC I participated in writing a new curriculum for our annual ACTS Urban Youth Leadership Course. This group is composed of highly capable and experienced ministry leaders who are leading the way in progressive Latino evangelical thought. I did excellent leadership work when it came to building vision, guiding in strategy, facilitating learning and delegating responsibility.

One of my strategies from my demonstration project was to learn to write curriculum by participating in a group writing team for the new ACTS curriculum. We met over a weekend at a conference center and worked diligently to begin to hammer out what each training session would focus on and who would take the lead in writing it. It was a very involved and collaborative process that I entered into fully. I presented my ideas well, listened to the ideas of others carefully, took initiative often and made commitments to write one session and co-write another. The entire process is not

complete but it gave me ideas for my own curriculum piece in my dissertation and the discipline of thinking through all the pieces involved in good curriculum development.

J.C. Moralez, one of my sight team members, who is also a board member of the Latino Leadership Circle, wrote:

This past year, Orlando Crespo participated in a group retreat where the ACTS Youth Leadership Training curriculum was rewritten; a curriculum which provides basic tools for the design, structuring, implementation and evaluation of holistic youth ministries in the urban context. In this setting, Orlando demonstrated his capacity to synthesize complex material and get to the essence of youth issues in order to design appropriate workshops. Throughout the process, Orlando showed himself to provide keen insight, sharp analysis, a discerning capacity, good listening skills, encouragement, and a pastoral approach in both, his working with the curriculum review team and in his concern for youth. Orlando's input enabled his leadership capacities to shine and I look forward to future opportunities of collaboration.

According to Rev. David Ramos, Founder and Facilitator, Latino Leadership Circle,

Rev. Orlando Crespo is a conscientious moral leader. He demonstrates wisdom in relationships and gracious sensitivity to the needs of others. Rev. Crespo is an encourager and very pastoral in his interactions with others and has at many times provided useful, authentic, deliberate feedback that has helped individuals and the group. His expertise in group dynamics has helped us in our process oriented work. Earlier within our work with younger youth it was Rev. Crespo who immediately identified that the youngest members of our cohort seemed alienated and recommended developing special group support meetings specifically for them, a recommendation that we gladly received and one that he led.

Rev. Crespo is a dependable member of our group and graciously offered his support whenever we had needs. It became apparent that Rev. Crespo was someone who took upon himself the ethos and identity of the Latino Leadership Circle. Rev. Crespo often goes the extra mile and gave support to his colleagues by attending and assisting his peers even when he was not scheduled to be a guest speaker during the semester of our workshops.

Rev. Crespo has so much to share via his leadership experience with InterVarsity, his experience as a church planter, trainer, coach, husband, father, friend and leader, I would like to see hear more of his voice, his unique opinions and perspectives. Rev. Crespo is genuinely a humble person and at times has yielded the floor to some of the more vocal people

in the group. He owns his own opinions and does not withhold from sharing them when he feels the need to share them with the group, however, I would like to see him assert more of his voice and authority to hear more of his valuable contributions that he is known for. I celebrate this new endeavor and look forward to his continued impact upon this emergent generation of Latino leaders.

The third competency I concentrated on was leader as a way to grow in my ability to recruit and equip a team of volunteers, communicate direction and motivate others toward goals. In this, I had some success and some failure. I am happy to report that I effectively recruited and worked with four teams including the Faith and Academics Conference Committee composed of New York ministry leaders, the MOSTAUSO FUND Committee at New Life in the Bronx Church, the Evangelism Resource Team with InterVarsity.

One disappointment I had was not trying harder to get the site team together more often. One site team member was working on his own PhD, another had a second child, and another lived in South Jersey and could not come into the city very often. Much of the work I did with my site team was in individual consultations with them on curriculum development, competency assessment, editing and evaluation processes. What I missed was the team closeness that could have happened as we worked together on demonstration project pieces and the dissertation writing.

The fourth and final competency identified by my Site Team was as theologian in order to prepare a curriculum and equip a team of trainers by helping them relate the word of God to the world. I was able to have regular bible studies with the New Life Youth out of the Book of Daniel as we considered what is true knowledge, wisdom and intelligence. I also worked closely with our speakers to insure they had a strong biblical basis for their seminars for the Faith and Academics Conference. I used the inductive

approach to scripture during the seminar I taught for parents called “Letting Go Letting Grow.” I helped them to engage the passage which served as an anchor for the rest of the content in the seminar. There were times, however, when the pressing issues of moving projects forward distracted me from helping my teams gain a deeper understanding and appreciation for the word of God.

Overall, my prophetic voice has become stronger in addressing issues of injustice, my ability to educate through public speaking and training has developed moderately, my leadership abilities have sharpened and my competency as a theologian has grown only slightly during this doctoral program. I look forward to continuing to develop in these four competencies as God opens doors of opportunity for me to serve Him in my community, on campus throughout the country and in my local Church.



## **CONCLUSION: WHERE DO WE GO FROM HERE**

It is exciting to see how the resources developed from my demonstration project tools have already begun to be used in various settings including universities and local training. For example, the curriculum session I developed on “Transformational Leadership for Campus Engagement” has been integrated as one of the sessions of the ACTS Urban Youth Leadership Curriculum to be rolled out in March 2013.

In the last 10 years over 500 urban youth leaders have been trained for ministry through this intensive 13-week ministry training course in New York City. Last year the ACTS Youth Leadership Course expanded to two other cities--- South Amboy, New Jersey and Jacksonville, Florida and the course is on track to expand to many more cities because of the strong networks that some Latino Leadership Circle board members have developed with other youth leaders throughout the country. It is exciting to see the ACTS Course have the potential to train thousands of leaders and the contribution my work from this dissertation has made.

I am also thrilled to see how the evangelistic LaFe Proxe Station has progressed (see Appendix 14). After our field-testing on some key campuses and a thorough evaluation from LaFe staff and students, the Proxe Station has been completed thanks to help from my partners in InterVarsity’s Multiethnic Ministries Department and The Evangelism Department. We finished the production stage with our 2100 Media

Department in November and it is currently being sold at the InterVarsity Staff Store, where InterVarsity Campus Ministers can purchase it for missional events on their campuses.

As for the Faith and Academics Curriculum, the second part of it was used at Brown University to address the cultural and spiritual needs of a group of interested Latino students on campus. The group met weekly in the fall of 2012 to go through the studies of Esther in the curriculum developed as a result of this demonstration project (see Appendix 2). Students were excited to be able to gather together to study the bible in a way that would be contextually relevant to some of their core cultural needs on a predominantly white campus. They felt cared for socially, spiritually and in their ethnic identity. InterVarsity students at Brown University are planning to continue to use the studies in the spring semester 2013.

As for the Faith and Academics Conference, New Life in the Bronx Fellowship decided to make it a yearly conference. Their goal is to partner with other Bronx Churches to get as many high schools seniors and college students to the conference as possible. In August of 2013, the MOSTAUSO Scholarship fund will have been distributed and the mentoring program will commence. The students who received scholarships will meet with their mentors for the first time, have lunch together, pray together and schedule their next call during the fall semester. Currently the New Life Youth Founders of the MOSTAUSO Fund have raised \$800. They have an additional \$1,200 to raise before the scholarship recipients are selected. With several fundraising events that are in the planning stages and with some of their personal contributions collected, the founders are on track to reach their target amount.

Finally, I am in conversations with Rev. Luis Alvarez, pastor of Park Slope Christian Church in Brooklyn, New York, about housing the Faith and Academics Curriculum on the website he developed as part of his DMin dissertation at New York Theological Seminary. His website, *The Vision for Vida* addresses the feeling of being stuck, a growing trend that many of our Latino youth feel today as they ponder their future options.

While many of the youth they work with are Christian, they still lack a sense of empowerment and purpose that the gospel of Christ should provide for them. This site will address the aimlessness Latino youth experience, but also offer strategies that will give them direction. And this is where my curriculum will come in. It will serve as one of the strategies for students who have enrolled in college but still feel aimless and without direction or students who have the potential academically to attend college but in their apathy chose not to apply. As students work on the Faith and Academics Curriculum, perhaps in the context of a Church youth group, they will begin to feel a sense of calling and direction to higher education.

## **APPENDICES**

## **APPENDIX 1 PROPOSAL**

**FAITH AND ACADEMIC ACHIEVEMENT AMONG LATINO COLLEGE  
STUDENTS**

By

ORLANDO CRESPO

**DEMONSTRATION PROJECT PROPOSAL**

New York Theological Seminary

February 1, 2012

## Challenge Statement

InterVarsity Latino Fellowship (LaFe) has mentored Latino College students for 30 years and it is with LaFe I have served for 11 years as National Director. While the college enrollment of Latinos is projected to continue to increase by 38% by 2018<sup>44</sup>, Latinos also continue to have the lowest graduation rates. If this problem persists we are in danger of not preparing the next generation of Latinos for leadership in America. This demonstration project will develop a discipleship curriculum that will guide Latino students towards a trajectory of academic achievement in the context of a holistic faith.

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<sup>44</sup> Deborah A. Santiago, "Roadmap for Insuring America's Future by Increasing Latino College Completion," (Washington, DC: Excelencia in Education Publications, 2011).

## CHAPTER 1

### INTRODUCTION TO THE SETTING

The purpose of InterVarsity as a response to God's love, grace and truth is to "establish and advance at colleges and universities witnessing communities of students and faculty who follow Jesus as Savior and Lord: growing in love for God, God's Word, God's people of every ethnicity and culture and God's purposes in the world".<sup>45</sup> This is accomplished through various methods of Bible Study in small group settings, large chapter gatherings on campus where students are taught to pray and worship, one on one whole-life discipleship and global and urban missions programs where students are stretched in their faith to grow in their actions of love toward the poor and engage issues of social justice.

Since the university is the major preparer of local and world leaders who are seeking truth, our purpose is to help them gain an awareness of and commitment to the priorities of the kingdom of God in their lives and professions. We see our call to be a redeeming influence in the University context upon the faculty, students and administration but also upon its structures and ideas.<sup>46</sup> And to do so, a high level of academic excellence is necessary and encouraged as an important component of Christian discipleship.

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<sup>45</sup> Andrew T. Le Peau and Linda Doll, *Heart, Soul, Mind, Strength: An Anecdotal History of InterVarsity Press, 1947-2007* (Downers Grove, IL: InterVarsity Press, 2006), 12.

<sup>46</sup> <http://www.intervarsity.org/about/our/our-core-values>.



Inductive Bible study in Small Groups using the Manuscript Study method has consistently been a vital component of InterVarsity's spiritual discipleship of students because it is where students experience God on a regular basis. Students are given a manuscript of a passage of scripture without heading or verse numbers and are asked to observe, interpret and apply the passage using an inductive method of study. The facilitation of this engaging approach to the study of God's word and a genuine commitment to respond to God in worship and faithful living has shaped the theology, culture and philosophy of ministry of InterVarsity USA.

InterVarsity focuses beyond the personal spiritual needs of students and the campus to address the physical and spiritual needs of those throughout the world. Our students are active in missions on a short-term and long-term basis. Each year we have over 800 students who dedicate their summer to work with the poor in our "Global Urban Treks and "Global Projects". InterVarsity also has "Urban Projects" in 72 cities in our own country to instill God's love for the urban poor in our own communities by working side by side with active inner city ministries.

To remain connected with the needs of the rest of the world, InterVarsity is a member of a larger global student ministry called the International Fellowship of Evangelical Students. We regularly send Campus Ministers as missionaries to work alongside sister movements in other parts of the world to address the spiritual, emotional and physical needs of students throughout the world. They work under the leadership and authority of IFES staff in those countries. Also, every three years InterVarsity holds a national Missions Conference called the Urbana Missions Convention as a way to model God's love for the world to a new student generation. In total 269,000 students have

received a theological basis to be actively involved in God's global mission since the conference was first held in 1946. At the Urbana Missions Conference in St Louis in 2006 approximately 22,500 students present donated nearly \$900,000 to support various organizations that work with the poor and marginalized of the world.

InterVarsity Christian Fellowship traces this rich mission's history back to a dedicated group of British students at the Cambridge University, England in the 1877, who gathered regularly to study the bible together, witness to their friends and pray for the gospel to be preached throughout the world.<sup>47</sup> These gatherings began to spread to other campuses throughout England and eventually to Canada. Through a Canadian leader named C. Stacey Woods who brought InterVarsity Christian Fellowship to the United States, the first InterVarsity chapter in this country began in 1938 at the University of Michigan.<sup>48</sup> By 1941 it was officially incorporated as a Christian student movement to represent God's kingdom on secular colleges and universities throughout the United States.<sup>49</sup>

Since then the ministry has spread to 559 secular colleges and 34,870 active student members, 57% of which are women and 43% men.<sup>50</sup> Among Christian college ministries InterVarsity has the strongest ethnic diversity with numbers that reflect the national college average. Approximately 31.8% of all students in college in the U.S. are

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<sup>47</sup> David M. Howard, *Student Power in World Missions*, 2d ed. (Downers Grove, IL: InterVarsity Press, 1979), 23.

<sup>48</sup> <http://www.intervarsity.org/about/our/ministry-overview>.

<sup>49</sup> Ibid.

<sup>50</sup> <http://www.intervarsity.org/about/our/vital-statistics>.

ethnic minorities.<sup>51</sup> In the ministry of InterVarsity, the number is 31% or 10,918 of the 34,870 total students involved.<sup>52</sup>

Our diversity is also reflected in the number of part-time and full-time Campus Ministers with 130 Asian American Ministers, 44 African American Ministers, 48 Hispanic Staff, 6 American Indian, Alaskan Native, Native Hawaiian and Pacific Islander Ministers and 28 “two or more races” staff. There are also 4 specialized ethnic areas ministry that include The Black Campus Ministry, The Asian American Ministry, The Latino Fellowship Ministry and The Native American Ministry. Their purpose is to insure that InterVarsity continues to engage students of every ethnicity and culture on campus by developing new strategies of outreach, providing cross-cultural training of InterVarsity Campus Ministers and by providing consultation on how to infuse our multiethnic values as seen in the scriptures into every level of our strategic plan and initiatives.

As one of the specialized ethnic ministry initiatives InterVarsity Latino Fellowship (known as LaFe) began in 1980 after one of white staff named Ruth Lewis attended a Latino Student Conference in Columbia. She realized that the same issues they were facing regarding the academic, relational and spiritual needs of college students were the same kinds of issues facing Latinos in the United States. When she returned, she immediately began to gather Campus Ministers who were working with Latino students and began to give shape to the values and commitments of the LaFe Ministry. Eventually Campus Ministers began to leave and the LaFe Ministry never progressed as the original

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<sup>51</sup> <http://www.intervarsity.org/about/our/vital-statistics>.

<sup>52</sup> Ibid.

founders had envisioned. In 2000 the Vice-President of Multiethnic Ministries finally approached me about stepping in as the first national Latino Fellowship Director after serving on staff in New York City for 13 years. I am presently in my 11<sup>th</sup> year in this position.

The LaFe Ministry has continued to grow in these last 11 years and has seen exponential growth in the last 4 years. The national Latino student numbers have increased for the fourth straight year from 1377 to 1546, a 12% increase from last year, an 80% increase over the last five years and a 124% increase in 10 years.<sup>53</sup> From 1999 to 2007 we saw consistent but very modest growth of 12 to 60 new Latino students per year.<sup>54</sup> For the fourth straight year, however, we have seen triple digit growth of 180 new Latino students in 2008, 228 students in 2009, 158 students in 2010 and 169 students in 2011.<sup>55</sup> This continues an upward trend of more rapid growth for LaFe as a result of seeing more non-Latino staff who is willing to take risks to intentionally reach out to Latino students and Latino staff who have gained experience in ministering to the spiritual, cultural and social needs of Latino students through our triennial national Latino Student Conference.

Our present core commitments as a Latino Fellowship continue to be centered on InterVarsity's larger purpose of campus engagement. We are committed to developing Latino leaders who serve the campus community with the love of Jesus Christ as they explore God, faith and the experiences of Latino people in the United States. In regards to

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<sup>53</sup> Crespo, "Multiethnic Ministries Internal Document," *Annual Field Report* (July-August 2010-2011).

<sup>54</sup> Ibid.

<sup>55</sup> Ibid.

ethnic identity our aim is to develop Latino students and staff that understand and accept with joy the love, and grace of Jesus Christ, embrace their Latino identity as a gift from God and live out of a strong sense of self-worth that empowers them for academic achievement, ministry and leadership in the world. In regards to whole life stewardship our objective is to help Latino students manage their faith in a manner which honors God, family and self, is true to a contextual understanding of the scriptures that addresses the core needs of the Latino community, embraces and lives out a healthy, biblical perspective of gender wholeness that is honoring and empowering to men and women and a faith that accepts other Christians who do not share their doctrinal or ecclesiastical background.

Finally, in regards to outreach, our goal is to help our Latino students become lifelong agents for justice and racial reconciliation through the recognition of the strengths we bring as Latinos. We encourage and help them develop a vision to see campus ministry as missions and to see themselves as leaders, and to expressly use their academic and leadership strengths to lift up their family, church and community as agents of liberation and renewal. While we are growing in our emphasis on academic excellence, we have not tracked or pushed our students toward graduation sufficiently nor given them vision for their graduation as a key component of good Christian leadership, financial stability and future leadership opportunities.

Nevertheless, this season of ministry is an opportune moment for the advancement of Latino college student ministry at every level of discipleship. This is especially true in one of our target states, California, where LaFe has seen its greatest growth. California has always been a ripe place for Latino outreach and InterVarsity has

always expressed a desire to expand our Latino student ministry in that vast state. However, when the following factors are combined, they formulate a *kairos* moment, a season pregnant with the presence of the Holy Spirit and potential for the exponential and qualitative growth of Latino ministry in Northern California (the “Pacific Region”) and the Southern California Region.

We presently have the strongest Latino Student representation ever in our history in California that can serve as a springboard for Latino evangelism, mentoring and leadership development. Over 28% (469) of the total Latino Students involved in InterVarsity are from the one State of California.<sup>56</sup> Both the Pacific and Southern California Regions have experienced nearly a 40% growth in Latino students in 5 years.<sup>57</sup>

With over 50% of our national total of Latino Staff (30) and 50% of our Latino Leaders in management positions in California, this represents our strongest leadership presence in any part of the country ever in InterVarsity’s history. These senior Latinos leaders--Troy Turley, Jennifer Ball, Ryan Pfeiffer, Abner Ramos, Ramiro Marchena and Josh Harper---have a combined ministry experience of over 70 years. Mirroring the political demographic realities, InterVarsity in California is showing us what the movement of ministry will look like in the future. It will be Latinos not only leading the work of general ministry to all populations but also redefining Latino ministry to our own people. In the last 4 years we have begun to see real movement of Latino staff feeling called to creative Latino-specific ministry with renewed motivation and vision, e.g.

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<sup>56</sup> Orlando Crespo, “Multiethnic Ministries Internal Document,” *Annual Field Report* (July-August 2009-2010).

<sup>57</sup> Ibid.

Abner Ramos, Enrique Melendez and Noemi Vega. These staff are doing missional, cutting edge and cross-ecclesiastical ministry to Latino college youth.

For the first time in our history as a result of our National LaFe Conferences and Regional Conferences and local LaFe events, the majority of our Latino staff have hands on experience in working with Latino students. They have given talks at national LaFe Conferences, led Small Groups, prayed with Latino students, discipled them in their ethnic identity and cared for Latino students of the Catholic faith. They have gained a heart for evangelizing Latinos and have developed skills in ethnic identity development they can pass on to their non-Latino Staff colleagues.

At this preliminary stage of developing our new strategic plan, InterVarsity national is committed to investing in Latino Growth initiatives. In fact, Jim Lungren, Vice-President and Director of Campus Ministries has expressed interest in reserving 8-10 spots for new chapter plants on Hispanic Serving Institutions over the next 5 years. Santiago and Lopez state “of the 50 institutions graduating the largest numbers of Latinos with bachelor’s degrees in the United States, 20 are in California.”<sup>58</sup>

These factors combined represent a “perfect storm” advancing Latino ministry in California that could shape the direction of our student ministry throughout the country for decades to come. As we see the obvious demographic shifts in places like California and in other states across the southwest, God is at work in leading us to a ripe field of Latinos graduates who will serve as the future leaders, pastors, missionaries and keepers of the Christian faith in North America. It is an exciting time to be a part of the movement of God to such a critical people group that will help to lead this country and

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<sup>58</sup> Sarita E. Brown, Deborah Santiago, and Estela Lopez, “Latinos in Higher Education Today and Tomorrow”, *The Magazine of Higher Learning*, 35, no. 2 (March/April 2003): 40-47.

pass on the Christian faith to future generations of Americans if can assist them in growing in their faith and pressing on toward graduation with resolve and purpose. As an InterVarsity ministry we must seize this *kairos* moment to mentor Latino students holistically so that they become culturally, spiritually and academically grounded leaders on their campuses first and then in their churches and then in their communities and professions.



## CHAPTER 2 PRELIMINARY ANALYSIS OF THE CHALLENGE

### CHALLENGE STATEMENT

InterVarsity Latino Fellowship (LaFe) has mentored Latino College students for 30 years and it is with LaFe I have served for 11 years as National Director. While the college enrollment of Latinos is projected to continue to increase by 38% by 2018<sup>59</sup>, Latinos also continue to have one of the lowest graduation rates. If this problem persists we are in danger of not preparing the next generation of Latinos for leadership in America. This demonstration project will develop a discipleship curriculum that will guide Latino students towards a trajectory of academic achievement in the context of a holistic faith.

Every year it is easy to encounter Christian Latino students who attend secular colleges and begin to be challenged in their adolescent faith, a faith that is still very attached to the faith of their parents and church leaders. This potential erosion of faith picks up speed even in the presence of Christian clubs that are not prepared to address the core cultural and academic needs of Latino students necessary for educational attainment. Even amongst large campus ministries like InterVarsity of which I am a part, it is all too common to see Latinos visit an InterVarsity Campus group and vow never to return because they did not feel welcomed--the majority dominant chapter meetings they attended were just too religiously and culturally foreign to them. It is this kind of religious trauma that creates even greater isolation, loneliness and eventually a milieu of

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<sup>59</sup> Santiago, "Roadmap for Insuring America's Future."

unwelcome that can be a contributing factor that eventually pushes Latinos out of college before they complete their 4-year degree.

The churches most often attended by Latinos are culturally very different from what many Latino students experience in para-church ministries. These churches have a strong Latino ethnic quality because a large percentage of the members are Latinos, the pastors are Latinos and/or the liturgies are done in Spanish.<sup>60</sup> Latino Ethnic Churches are prevalent and a defining institution that expresses how Latinos have chosen to worship in America.<sup>61</sup>

When they arrive on campus, the disparity of the white oriented style of worship is too great and many are not willing to endure the culture shock. Too many gifted Latino college students simply let their faith drift into obscurity and with it a chance to develop into gifted and competent followers of Jesus who can lead with faith and integrity for the good of all. Many Latinos leave college or change schools because their need for acceptance, safety and an overall sense of happiness are not met. These are qualities that all students seek and become high determinants of re-enrollment.<sup>62</sup> They depart at less than full capacity professionally and with their faith shipwrecked at a time when this country needs more faith-rooted Latinos leaders.

To develop Latino faith-rooted leaders will mean a major shift in the lackadaisical approach of the Church and para-church ministries who see Latino outreach on campus as an option to pursue if there is time after the real work of ministry to the larger

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<sup>60</sup> "Changing Faiths," Pew Hispanic Center.

<sup>61</sup> Ibid.

<sup>62</sup> Amaury Nora, "The Role of Habitus and Cultural Capital in Choosing a College, Transitioning from High School to Higher Education, and Persisting in College Among Minority and Nonminority Students." *Journal of Hispanic Higher Education* 3, no. 2(April 2004): 180-208.

percentages of white students. An intentional and systemic shift is imperative to invest holistically in the needs of Latino college students. For example, our discipleship program will have to intentionally go beyond the spiritual needs we may perceive in students to also address ethnic, academic, financial and familial needs that often become obstacles to college graduation. Resources and priorities will have to be specifically targeted to invest in this important population of students at Community Colleges, where they are found most. The time to prepare for future Latino leadership is now and the church can make an important contribution to insure they graduate with their faith intact.

Therefore, this demonstration project will give much needed direction to large para-church and church ministries about the holistic development of Latino college youth that will impact not only their spiritual and cultural needs but also instill a vision for their education that will propel them toward graduation and beyond. It will enable more Latino students to understand what it means to love God with their minds and give them a strong biblical basis for academic and intellectual growth that ultimately leads to graduation and lifelong service.

This demonstration project will also help para-church ministries and churches become better prepared to comprehend and address both the spiritual, cultural and academic needs of Latino students. Latino parents and churches will also gain insight into the educational and interpersonal pressures Latino college students face while in college but also the familial “pull factors” from home that often become a distraction for Latino students because of their strong loyalties. Latino students also will grow in their leadership for an ever-changing diverse and complex world that will position them to become leaders who are able to help their communities face difficult problems.

As a national leader in a respected multiethnic department of the largest para-church college organization, InterVarsity Christian Fellowship, as well as an Ordained minister in an international denomination, The Christian and Missionary Alliance, I will utilize the resources of both of these ministries to mentor Latino students toward graduation to become faith-rooted, cross-cultural and adaptive leaders who can influence their communities and country to toward change for the good of all.

### CHAPTER 3

#### PLAN OF IMPLEMENTATION

**Goal 1:** Raise awareness among InterVarsity LaFe campus pastors about the importance of addressing the cultural, academic and spiritual needs of Latino students in the university as a pre-cursor for success in college.

**Strategy 1:** Visit three Latino Campus Ministries and interview groups of Latino students to explore their academic, spiritual and cultural needs. Recruit 3 students who are passionate about improving Latino graduation rates to assist in curriculum development. (University of South Florida-Tampa, University of Tampa and University of Central Florida, Steve Tamayo and Melyssa Cordero, February 2012)

**Strategy 2:** Gather LaFe Campus Ministers and explore the issues facing Latino students as a way to gain further insight on the problem, to develop interest for Latino student success and as a way to recruit Campus Ministers who are passionate and committed to the issue and enthusiastic about becoming trainers. (Multiethnic Staff Conference, March 6-9, 2011, Orlando Crespo)

**Evaluation:** A questionnaire will be handed out before and after the gatherings to measure the interest and knowledge of each participant. They will be asked about their desire to become more involved in raising awareness of the challenges and

needs Latinos face in college and specifically to either become part of the curriculum writing team or get training as a trainer.

**Goal 2:** Develop a team comprised of campus ministers, youth pastors and college students to create a curriculum on the “Discipleship of the Mind and Heart” to be used in InterVarsity’s Latino Ministry and that biblically inspires Latino college students to grow in their understanding of a scriptural basis for loving God with our mind and seeing academic achievement as an important component of Christ’s Lordship over our lives.

**Strategy 1:** Develop criteria for the careful selection of team members who will work on curriculum development based on campus ministry experience, writing ability and knowledge of the issues. (LaFe Servant Leadership Team and the Latino Leadership Circle, April 2012).

**Strategy 2:** Select the writing team based on the criteria and provide an orientation regarding the process we will use and the issues we will write about. (LaFe Servant Leadership Team and the Latino Leadership Circle, April 2012).

**Strategy 3:** Hire a curriculum development consultant who will work with the curriculum team at every level of the writing process. (Rev JC Morales, April 2012)

**Evaluation:** A diverse team is selected using a final, written list of criteria and the contract with the curriculum consultant is signed.

**Goal 3:** Organize and execute a weekend writing retreat to develop the “Discipleship of the Mind” curriculum. (Orlando Crespo and Melina Mendez, Liebenzell Retreat Center, New Jersey, May, 2012).

**Strategy 1:** The curriculum consultant will lead a training session for the team on how to write curriculum. (JC Morales, May 2012)

**Strategy 2:** The team will write the Discipleship of the Mind curriculum. (Orlando Crespo, May 2012).

**Evaluation of Goal 3:** A Final Draft of the discipleship of the mind series has been written, duplicated and ready to be used as a tool to equip campus pastors and youth leaders to resource Latino college students toward faith and academic success.

**Goal 4:** Implement the Discipleship of the Mind Curriculum.

**Strategy 1:** Conduct a “training the trainers” one-day seminar on how to facilitate the discipleship of the mind curriculum. (Orlando Crespo, May 2012)

**Strategy 2:** Implement a Latino student conference to be taught by the trainers who were trained in facilitating the curriculum. (The LaFe Servant Leadership Team, June 2012).

**Evaluation of Goal 4:** A questionnaire will be given to participants before their involvement in the conference to assess their awareness and knowledge of the spiritual and academic needs of Latino college students. At the end of each discipleship component every participant will fill out a questionnaire that will

measure the depth of knowledge they have gained regarding biblical perspectives of the discipleship of the mind and the important needs and challenges Latino students face.



## CHAPTER 4 RESEARCH QUESTIONS

### **Biblical/Theological**

- I. What does it mean to have the mindset of Jesus Christ? Where in scripture is the discipleship of the mind and academic excellence encouraged and affirmed as a way to honor God? What are the dangers of knowledge and how can we keep ourselves from loving knowledge more than God? How can we keep our intellect in check so as not to grow independent of God and become fools? What are the theological misconceptions or gaps that have caused many Latino churches from forming a false dichotomy between holiness and intelligence? What biblical foundations for education can serve to inspire Latino students from fear and doubt to high academic achievement that is submitted to God?

### **Social/Organizational**

- II. What is the positive and negative impact of the university upon the social, intellectual, cultural and spiritual needs of Latino college students? How do para-church ministries contribute to this impact? How will resources need to be redistributed for the intentional and strategic care and development of Latino college students? How can Latino churches assist in the preparation of Latino students to face the impact and influence of the University and increase the success rates of Latino college students?

### **Spiritual Life and Practice**

III. What should a holistic Christian response look like that will help Latino college students gain a vision for graduating with their college degrees? What can churches and para-church ministries begin to do to ensure that Latino college students grow in their ethnic identity, meet every academic hurdle they are faced with and graduate from college with both a degree and their faith intact. What is missing in the present evangelical discipleship models needed to effectively equip the future faith-rooted Latino leader? What structural changes or deconstructions are imperative to unleash the potential of young Latino Christian leaders?

## CHAPTER 5

### EVALUATION PROCESS

#### **Method of Evaluation 1: Questionnaires at every stage.**

All participants and every stage of the development of the Discipleship of the Mind curriculum fill out a questionnaire to determine the effectiveness of every component of this mentoring tool. Below are sample questions:

1. On a scale of 1 to 5, did this curriculum help you have greater understanding about what the bible teaches about loving God with our mind?

Please describe in greater detail:

2. Please rate on a scale of 1 to 5 each discipleship study:

Which did you find most helpful and why?

Which study was the least helpful and why?

3. On a scale of 1 to 5 (1--not at all to 5---very) how motivated were to you to complete your college education by you started the Discipleship of the Mind studies?

On a scale of 1 to 5 (1--not at all to 5—very) how motivated were to you to complete your college education after you completed the Discipleship of the Mind studies?

## **Method of Evaluation 2: Participant and Volunteer Evaluations**

Every volunteer will be asked to complete a final evaluation on their personal assessment of the curriculum development, implementation and impact to determine the effective of the program from the perspective of those most involved in the demonstration project.

## **Method of Evaluation 3: Exit Interviews**

Exit interviews will be conducted with each pastor and/or youth leader to determine the effectiveness and ease of use of the curriculum. Below are sample questions:

- What was most helpful about the Discipleship of the Mind curriculum?
- What was least helpful?
- How many of your youth would you say were impacted positively from the studies?
- How many of them would you say will are determined to complete their college education for the glory of God?
- What would you change about the curriculum?
- What would you keep?
- Will you use this curriculum again with future youth at your church/campus ministry?

## CHAPTER 6

### MINISTERIAL COMPETENCIES

#### **The Process**

The Site Team members were very committed to giving honest and timely feedback to my competency assessment even to the extent of shifting their schedules around to provide this helpful feedback toward my ministerial growth and development. The Site Team members were Ramiro Marchena (San Diego, CA.), Neil Rendall (Pennsylvania), Andres Herrera (Chicago, IL), Jason Gaboury (New York, NY), Paula Fuller, CA), Paul Tokunaga, Atlanta, GA), Wendy McKimpson, (Bronx, NY), Melina Mendez, (Bronx, NY), J.C. Moralez (New York, NY) and Maritza Crespo, (Bronx, NY).

Because of the distance factor of many of my Site Team Members much of this assessment occurred in one to one discussions or through phone conferencing. Below you will find a thorough summation of their assessment of my ministerial competencies compiled and edited by Site Team Members Melina Mendez and JC Morales.

#### **The Assessments**

*As Theologian*—Orlando engages in the work of theological reflection and offers his reflections to the work he does in InterVarsity. He has done an outstanding job contextualizing his faith within the Latino community. An obvious example of this is his IVP book, *Being Latino in Christ*. This is a theological work engaging the complex issues of Latino ethnic identity and formation in Christ. As a result he is generally

considered the go-to person for issues regarding the Latino community/communities. Within the LaFe ministry he has given the theological handles on how God speaks into our ethnic identity to several generations of staff and students not only through his writing but also through his preaching. He has changed the way we see scripture and ourselves through his insight into the lives of Old Testament characters like Moses and Joseph. Orlando has done this in a way that has made the scriptures very applicable to the experience of many Latino staff and students. Orlando has exhibited a high competency in his understanding of scripture and his ability to contemporize and explain scripture for this generation of youth. *Candidate feels it is vital for him to intentionally grow in a theological basis for education and academic achievement.*

**As Preacher** – As our National LaFe Director and a member of InterVarsity's Multiethnic Ministries Department, Orlando preaches regularly at regional and national events. Given our regional distinctive and our work with college students, Orlando is continually challenged to interpret scripture in contemporary ways and to contextualize that preaching and inductive manuscript Bible study teaching in ways that are engaging and relevant. He is a very gifted, clear and compelling communicator. His interpretation and application of scripture is very strong. He is able to capture the attention of his audience as he communicates God's Word. He is well organized, thoughtful, relevant, poised, articulate and personal in his preaching. *Candidate wants to become more engaging in his preaching style through relevant storytelling and humor that connects with youth.*

**As Worship Leader** – As a worship leader, Orlando holds a high value for sacred scripture and liturgy and shares that value with those who are not familiar with liturgical

worship. He is careful to remind other worship leaders to make sure the songs we prepare for our weekly church services fall in line with the religious calendar. Orlando considers the right atmosphere for worship: dimming the lights at the right time, or finding the proper instrumental music to play during a time of reflection. He is careful to make sure that worship is a corporate effort and has been instrumental in including congregational participation in many of our special services, all the while making sure that God is at the center of everything. Though Orlando loves music and has participated many times in worship bands (in his local church and in national and regional conference settings), this is not an area that seems to be key for his theological formation. He can/should continue to play in worship bands as he feels led, and to simply enjoy worshiping God, but he does not need to spend more time and energy on this area as part of his training. ***Candidate wants to incorporate Catholic rituals in worship that are Christ-centered and engage Latino Catholic college students.***

***As Prophetic Agent*** –Within the last couple of years, Orlando made a commitment to become more personally engaged with issues of justice. As part of that commitment, he recently participated in a rally in New York City where he addressed protesters who gathered around the issue of immigration. He was arrested to bring awareness to this issue. Orlando's desire for social justice and for transformation in the world is apparent, as he has helped create missions trips to Latin America for InterVarsity students. This could well be Orlando's leading gift. His book, *Being Latino in Christ*, in which he shares his awareness of his own culture and biases, is a very good example of how he is a prophetic agent. His speaking ministry to college students is another example. He has spoken many times on cultural issues, social injustices and God's heart and desire to

transform the world. I would love to hear a stronger voice in our organization from Orlando. Being a prophet is not easy, and it requires more boldness. Orlando is committed to engaging issues of justice, and seeking ways to challenge others to get involved. His personal engagement has served to strengthen his leadership and credibility with our staff team. ***Candidate wants to be more assertive in bringing attention to issues that impact the graduation rates of the most vulnerable such as Immigration Reform and The Dream Act.***

***As Leader*** – As the director of a national ministry, Orlando has shown great leadership skills. Under his leadership, we have seen significant increase in Latino staff, we've seen a number of leaders advance within our leadership structure, and more Latino Fellowships have started. He has played a critical role in mentoring, empowering, and equipping our younger LaFe staff team. He not only is able to guide the ministry, but also encourages his staff to contribute based on their gifts and capabilities. Orlando has helped staff develop their own leadership skills: He is a good people developer, brings out the best in others, listens very well and gives helpful input when needed. He does an excellent job of walking along side of those he leads, giving encouragement, pointing out things done well and offering constructive criticism. Orlando will take a plan, initiate it, and see it through to completion. He does not try to do everything on his own, but instead will delegate to others according to their talents and areas that they excel. Orlando can grow in this area by making sure that people are clear about what they need to do well in advance. I would like to see Orlando “step up” in his leadership outside of the Latino community. He has much to offer. ***Candidate wants to grow in leading organizational change in churches and para-church organizations as it pertains to a holistic***



*discipleship progress that incorporates high ethic identity, academic vision and success.*

**As Religious Educator** – Orlando is very capable of communicating religious concepts to people of different ages: He is very skilled at developing training and communicating with college students and faculty. He has developed training for our intergenerational staff team, and has provided training for other leaders in our ministry. He operates in an interactive style that relies heavily on dialogue and shared leadership.

As the organizer of his church's Sunday school, Orlando is successful in developing material that is appropriate and will challenge children of many different ages. To help with this, he excels at deciding relevant topics, and then finding people who are "experts" on this subject to teach, so that the children receive the lesson from the individual(s) who are most suited to teach it. He is always willing to help go over a topic with the teachers and answer any questions they may have beforehand. *Candidate has a desire to intentionally develop holistic curriculum for Latino college ministry.*

**As Counselor** -- As our National LaFe Director, Orlando routinely provides counsel for our Latino staff and supervisors. He has served as a mentor and mediator in conflict situations. Orlando has a tremendous personal story with regard to his growth and development as a leader, and he shares from his own story with authenticity and power. He is a natural counselor. He has been a very open, honest and approachable person. His presence inspires trust. He genuinely cares about people and is able to show that. In his speaking, his integrity and honesty always shine through-which helps immensely when he seeks to give counsel to people. *Candidate wants to utilize his counseling skills in a*

***more intentional way in helping youth Pastors and campus ministers promote faith and academic achievement in their youth.***

***As Pastor/Shepherd*** -- Orlando's main posture as a leader seems to be that of a pastor.

He has very strong relational gifts and is very welcoming to newcomers including welcoming new staff and helping them find their place on the team. Orlando has participated in a Spiritual Formation Leadership cohort in our organization and he embodies the importance of self-care and life balance to those he leads. He has done a great job of caring for himself over the years. He takes personal retreats and time off when needed to care for himself, and encourages others to do the same.

***Candidate has a desire to become more intentional and competent in discipling Latino college males towards deep spirituality and service.***

***As Spiritual Leader*** – Orlando has a deep spirituality that he leads out of, which can only be attributed to such practices as those mentioned in this category. He sets an example for us in observance of spiritual disciplines. He recently took a Sabbatical, modeling the importance of rest. He also acknowledges and respects the spiritual practices of both the staff and students he works with. He values our organizational commitments to prayer, scripture study, and worship. Orlando is well respected within our organization as a spiritual leader: He has facilitated Bible studies and led our staff teams during conferences and retreats, helping us to enter into the presence of God. He has guided staff through spiritual exercises that have brought refreshment and renewal to them. Clearly, Orlando is very attentive to the Spirit's leading.

***Using The Critical Journey: Stages in the Life of Faith* by Janet O. Hagberg and Robert A. Guelich, the candidate will give more time and attention to helping Latinos college youth understand and engage their spiritual journey.**

***Ecumenist*** – Orlando serves as a national leader of a multiethnic, interdenominational Christian fellowship, so he has significant experience working with staff members from different denominations and cultures. He speaks at college and universities across the country, so he has experience navigating an academic environment that includes students, faculty and administrators from difference cultural and religious backgrounds. He introduces different traditions to the community of people that he is leading. In church, Orlando stresses the importance of including all types of songs (i.e. hymns, gospel, etc.) during worship on Sundays explaining that different people may have different styles of worship and that it is important for us as worship leaders to not only provide the environment so that each individual may enter into worship, but also give people a chance to experience new types of worship that they may not be as familiar with.

***Candidate will be proactive in keeping the congregation and InterVarsity informed of the needs and concerns of other congregations and campus groups who practice different ecclesiological traditions.***

***Evangelist*** – Orlando has provided evangelism training for staff and student leaders at a number of regional and national events. He has designed strategies and training to help staff grow in effectiveness in reaching Latino students. Given his upbringing in the Catholic Church, Orlando has also provided key insights and training on how to effectively engage Catholic students and how our organization can create a welcoming

environment for Catholic students and staff members. Orlando is always looking for opportunities to share his faith. When opportunity comes, he does it in appropriate and sensitive ways.

***Candidate feels the need to seek opportunities in which to communicate the central message of the Christian faith authentically and creatively to Latino college youth.***

***As Administrator*** – Orlando's role as National LaFe Director makes it necessary for him to be detail oriented. Over the last 10 years, he has provided effective leadership that has grown our national Latino student ministry in significant ways. In the coming years, we would like to see Orlando lead using more group processes, analyze trends, set broader organizational strategies and define measurable goals. Though this is not a top strength, Orlando has learned efficiency in these areas: He works very well with people and groups and handles many details at one time. He gathers people alongside him who help handle all the details of the jobs he has had.

***Candidate will study and develop project management skill to his role at his church and his national role with InterVarsity.***

***As Professional Skills*** – Orlando always demonstrates a positive, professional attitude. He manages his time well, communicates clearly (one-on-one or in a large group setting), and follows through on the commitments he makes. Orlando also engages conflict well, and has served in mediation discussions between staff members. When leading a task, Orlando clearly communicates what needs to be done, and he is always willing to hear others' opinions. Orlando is dependable and honest. He's able to hear criticism and grow from it.

He is a busy man, so there are times when things seem to be put together at the last minute, but they do always come together beautifully. If Orlando is put in charge of something, you can trust that it will exceed expectations. *Candidate is committed to give greater attention to understanding his own conflict style and pursuing conflict with a hopeful attitude of true change.*

### **Competencies Chosen for Development by the Site Team**

- (1) **Prophetic Agent**: In order to raise awareness in church and Para-church ministries, a prophetic voice is needed to communicate the needs specific to Latino students.
- (2) **Religious Educator**: In order to prepare a curriculum for Latino Christian college students, Orlando needs to continue to grow in his ability to prepare and communicate subject matter, and provide clarity and organization for volunteers who will be involved.
- (3) **Leader**: In order to recruit and equip a team of volunteers, Orlando needs to continue to grow in his ability to communicate direction and enable others to accomplish it. His strengths of motivating others to achieve their best effort will greatly help.
- (4) **Theologian**: In order to prepare a curriculum, and equip a team of trainers, Orlando needs to continue to grow in his ability to relate the Word of God to the world.

I. As **PROPHETIC AGENT**: To bring attention to the need to have more church and Para-church organizations become intentional and committed long-term to the outreach and mentoring of Latino college youth.

**Strategies:**

- A. I will grow in my ability to network with Latino ministries and churches working with large numbers of Latino youth and the total number of networks by 200%.
- B. I will interview 5 others ministries doing effective work in reaching Latino college youth in a holistic way.
- C. I will take advantage of my connections with InterVarsity and The Christian and Missionary Alliance Church to speak prophetically to the spiritual and academic needs of Latino college youth in America.
- D. I will work diligently to research and study the demographics of Latino college youth in the United States.

**Evaluation:**

- A. I will have a colleague do an assessment of my networking activity to determine if I have increased my total number of networks by 200%
- B. I will do a follow-up survey with the 5 other ministries to determine my networking effectiveness and potential for future partnerships.
- C. I will record my prophetic speaking engagements and invite trusted colleagues to fill out an evaluation of my speaking abilities and ways I improve.

II. As **RELIGIOUS EDUCATOR**: To grow in becoming a better Educator by developing curriculum for Latino college ministry in a church context.

**Strategies:**

- A. I will read and study principles in curriculum development.
- B. I will participate in revamping the Latino Leadership Acts Course to learn about the elements of developing good curriculum.
- C. I will seek out the support of competent curriculum developers to learn from them.
- D. I will work on curriculum development for Latino college ministry

**Evaluation:**

- A. I will receive coaching and evaluation from InterVarsity Consultant Antoinette Dawson, founder and director of Coach This! OD Strategist & Executive Coach on curriculum I have developed.
- B. I will present a seminar on Latino college ministry at a local church. Each participant and volunteer will fill out an evaluation of the clarity and helpfulness of the curriculum.

III. As **LEADER**: To seek out Leadership opportunities in raising up Latino Volunteers for Latino College Ministry on College campuses and in local churches.

**Strategies:**

- A. I will research and study creative and relevant methods of discipleship and leadership in the Latino church context.
- B. I will study methods of raising up and training volunteers for not for profit service.

**Evaluation:** All Volunteers will complete a written evaluation of my leadership and training competencies.

IV. As **THEOLOGIAN**: To provide the team of trainers and volunteers a theological basis for academic achievement in Latino college student and relate the Word of God to the campus world.

**Strategies:**

- C. I will grow in my ability to teach scripture from an inductive manuscript approach with high levels of participation and community study
- D. I will grow in my understanding of scripture from a Latino theological context that empowers Latinos for engagement in the academic world.
- E. Re-subscribe to the Journal of Latin American Theology and use to study scripture from a Latin American theological framework.
- F. Study the New Testament through the lens of the worship of God with our minds as a source of motivation for Latino academic achievement.



**Evaluation:**

- D. Volunteers will fill out an evaluation form to assess my facilitation and knowledge of scripture from a Latino perspective.
- E. I will have church leaders and colleagues fill out a written evaluation on my theological perspectives during my preaching sessions at their churches.

## APPENDIX 1 TIMELINE

<b>Mon.</b>	<b>Task/Activity</b>	<b>Tools to Complete Task</b>	<b>Person Responsible</b>
Dec 2011	Proposal Approved by Director		Dr. Keith Russell
	Do Research for Goal 1 and 2	Library. Meet with Librarian for research tips	Orlando Crespo
	Begin writing on Research Question 1	Get new bible software for Theological Research	Orlando Crespo
Jan 2012	First Meeting with Advisor	Meet at NYTS for Lunch and afternoon: Bring copy of approved DP	Orlando Crespo
	Do Research for Goal 1 and 2	Library. Meet with Librarian for research tips	Orlando Crespo
	Meet with Site Team	Get Skype Account for video—conference call	Melina Mendez
	Complete Monthly Report	Get recommendation of formats from Advisor and decide on one	Orlando Crespo
	Send report to timekeeper	Electronic copy to Timekeeper	Melina Mendez
	Goal 1 and 2 writing plan	Email Copies To Site Team	Orlando Crespo
	Gather Site Team and Prayer Team for luncheon and Prayer	Order lunch from La Estrellita Poblano Restaurant	Maritza Crespo
	Goal 1 Preparation	Book my flight and car rental for Florida College Visits	Melina Mendez
Feb 2012	Goal 1 and 2 writing plan	Email Copies To Site Team	Orlando Crespo
	Goal 1 Strategy 1 Implementation	Get housing through LaFe Staff	Steve Tamayo and Melyssa

<b>Mon.</b>	<b>Task/Activity</b>	<b>Tools to Complete Task</b>	<b>Person Responsible</b>
			Cordero
	Prayer Requests and Progress to Prayer Team	Email Team on the 30 <sup>th</sup> of each month	Maritza Crespo
	Meet with Site Team	Video Call using Skype	Melina Mendez
	Meet with Advisor—2 <sup>nd</sup> Time	Set up face to face. 2 hours	Melina Mendez
Mar 2012	Writing	Competency work sheet	Orlando Crespo
	Goal 2 and 3 Writing Plan	Email Copies to Timekeeper	Orlando Crespo
	Goal 2 and 3 Timeline	Schedule; assessment	Orlando Crespo
	Goal 1 Strategy 2 Implementation	Reserve video projector through the Multiethnic Ministries Dept.	Vicki Burdett
	Prayer Requests and Progress to Prayer Team	Email Team on the 30 <sup>th</sup> of each month	Maritza Crespo
Apr 2012	Monthly report to site team	Send electronically	Orlando Crespo
	Review input from Site Team	Use notes taken during feedback session	Melina Mendez
	Meet with Advisor	Work on trouble issues from feedback	Melina Mendez
	Goal 2 Strategy 1 Implementation		Rene Aguirre and A. Ramos
	Goal 2 Strategy 2 Implementation	Consult Steve Tamayo	Rene Aguirre and A. Ramos
	Goal 2 Strategy 3 Implementation	Get recommendations of Consultants from David Ramos and Antoinette Dawson	Rev JC Morales
	Prayer Requests and	Email Team on the 30 <sup>th</sup> of each	Maritza Crespo

<b>Mon.</b>	<b>Task/Activity</b>	<b>Tools to Complete Task</b>	<b>Person Responsible</b>
May 2012	Progress to Prayer Team	month	
	Goal 4 Writing Plan	Email Copies to Timekeeper	Orlando Crespo
	Goal 4 Timeline	Schedule; assessment	Orlando Crespo
	Goal 3 and 4	Do research	Orlando Crespo
	Monthly report to site team	Send electronically	Orlando Crespo
	Goal 3 Strategy 1 Implementation	Meet with Consultant before Training	Orlando Crespo
	Goal 3 Strategy 2 Implementation	Large Newsprint Sheets, Competent Note taker, Recording Device	Melina Mendez Orlando Crespo
	Prayer Requests and Progress to Prayer Team	Email Team on the 30 <sup>th</sup> of each month	Maritza Crespo
	Goal 4 Strategy 1 Implementation	Reserve facility at Calvary Baptist Church in Mid-town Manhattan	Melina Mendez
	Goal 4 Writing Plan	Email Copies to Timekeeper	Orlando Crespo
June 2012	Goal 4 Timeline	Schedule; assessment	Orlando Crespo
	Goal 4	Do research	Orlando Crespo
	Writing 1	Materials from focus groups	Orlando Crespo
	Writing 2	Research/draft stories	Orlando Crespo
	Readers		
	Meet with Advisor	Notes; draft materials; questions	Orlando Crespo
	Meet with Site Team	Video Call using Skype	Melina Mendez
	Monthly report	To site team	Orlando Crespo

<b>Mon.</b>	<b>Task/Activity</b>	<b>Tools to Complete Task</b>	<b>Person Responsible</b>
	Prayer Requests and Progress to Prayer Team	Email Team on the 30 <sup>th</sup> of each month	Maritza Crespo
	Goal 4 Strategy 2 Implementation	Reserve space on Campus or in a Church, prepare trainer binders, prepare student binders	Melina Mendez and Site Team
July 2012	Do Research		Orlando Crespo
	Writing	Competencies	Orlando Crespo
	Research	Assessment	Orlando Crespo
	Meet with Timekeeper		Melina Mendez
	Monthly Report		Orlando Crespo
Aug 2012	Goal 1 and 2	Draft Final	Orlando Crespo
	Evaluation	Summations	Orlando Crespo
	Monthly Report		Orlando Crespo
	Meet with Site Team and Advisor	Meet at New Life in the Bronx Church	OC/Site Team and Advisor
	Prayer Requests and Progress to Prayer Team	Email Team on the 30 <sup>th</sup> of each month	Maritza Crespo
Sept 2012	Goal 3 and 4	Draft to Readers	Melina Mendez
	Evaluation Summations	Paperwork from process assessment	OC and MM
	Continued writing		Orlando Crespo
Oct 2012	Full Demonstration Project Draft 1		OC with MM
	Review with site teams and	Send electronically	Orlando Crespo

<b>Mon.</b>	<b>Task/Activity</b>	<b>Tools to Complete Task</b>	<b>Person Responsible</b>
	Advisor		
	Prayer Requests and Progress to Prayer Team	Email Team on the 30 <sup>th</sup> of each month	Maritza Crespo
Nov 2012	Incorporate feedback		Orlando Crespo
	Begin to Re-write	During Personal Retreat at Liebenzell Retreat Center	Orlando Crespo
Dec 2012	Continue to Re-write	Send to Editor	Orlando Crespo
	Prayer Requests and Progress to Prayer Team	Email Team on the 30 <sup>th</sup> of each month	Maritza Crespo
Jan 2013	Preliminary Submission		Orlando Crespo

## APPENDIX 2: BUDGET

<b>Budget Item</b>	<b>Amount</b>
Office Supplies	\$325.00
Postage	\$100.00
Printing/Copier	\$850.00
Travel/Meals/Lodging for Writing Team Retreats	\$1,500.00
Travel: General	\$800.00
Administration	\$200.00
Meals: Local	\$225.00
Site Team Meetings	\$300.00
Miscellaneous	\$100.00
TOTAL	\$4,400

**APPENDIX 3: MINISTERIAL COMPETENCIES SCORES AND OVERVIEW**  
**COMPILED BY SITE TEAM MEMBER J.C. MORALES**

		<b>CONT</b>	<b>DEVEL</b>	<b>ATTEN- TION</b>	<b>START</b>	<b>SKIP</b>	<b>NO BASIS</b>	<b>TOTAL</b>
1	Theologian	7						7
2	Preacher	4	3				1	8
3	Worship Leader	4					3	7
4	Prophetic	4	1	1			1	7
5	Leader	7						7
6	Religious Education	5	1				1	7
7	Counselor	7						7
8	Pastor	5					2	7
9	Spiritual Leader	5	1				1	7
10	Ecumenist	5					2	7
11	Witness or Evangelist	2	1				4	7
12	Administra- tor		6	1			1	8
13	Professional	6	1					7
	<b>TOTAL</b>	<b>61</b>	<b>14</b>	<b>2</b>	<b>0</b>	<b>0</b>	<b>16</b>	<b>93</b>



## **Overview of Results:**

Seven individuals participated in Orlando Crespo's ministerial assessment. Most, if not all, participants were connected with Orlando through his work with InterVarsity or were at least familiar with it. Some of the participants were also familiar with his ministry at his local church.

It is clear that Orlando is a well-respected leader among the participants. In total, he received 61 "Continue" qualifying words out of a possible 91. Eliminating "No Basis" responses leaves 75 qualifying word possibilities. In total, 61 of a possible 75 qualifying words, or a little over 81% of responses, indicated that participants felt that Orlando's overall ministerial competency excels expectations or is highly satisfactory.

Participants in his evaluation process were unanimous in their view of Orlando as excelling or highly satisfactory as a theologian, leader, and counselor. In the category of "Professional", 6 of the 7 participants qualified Orlando as "continue." In the categories of "Ecumenist" and "Pastor", Orlando received 5 "continue" qualifiers but in both cases the two exemptions indicated that they had no basis for deciding. The same was true for his evaluation as "Worship Leader" where although he received 4 "Continue" qualifications, the remaining 3 indicated "No Basis."

Orlando also received four "Continue" qualifications in the categories of "Preacher/Interpreter of Texts" and "Prophetic Agent." In the category of "Preacher", 3 participants qualified Orlando as "Develop." One participant made a distinction between "Preacher" and "Interpreter." The participant indicated "Continue" for Orlando's interpretive capacity and "Develop" for his preaching capacity. However, of his preaching, the participant stated, the times they had observed him preach it captured their

attention as he communicated God's Word in way that was easy to connect to and understand.

In the category of "Prophetic Agent" Orlando received one qualification each for "Develop", "Attention", and "No Basis." While all participants acknowledged his commitment to justice issues, some expressed a desire to see more from Orlando. One participant stated, "I would love to hear a stronger voice in our organization, from Orlando. Being a prophet is not easy, and it requires more boldness." Another stated, "I think Orlando has this in him and we see glimpses of it as he speaks about where the ministry of LAFE is on a national scale. But I think that he could lead out of this more."

Over half of participants (4) indicated that they had no basis for qualifying Orlando in the category of "Personal Witnessing" or "Evangelism." This is the only category where Orlando did not receive at least 4 "Continue" qualifications (2).

Curiously, Orlando does indeed engage in various aspects of witnessing and evangelism that are described in the instructions (e.g., "proclaiming good news... non-verbally", "seeks to ensure the future of the faith community and the integrity of its message") through his work with InterVarsity and very likely as a minister at his local church. While discussing other categories, participants commented on Orlando's activities that attest to these characteristics.

Addressing the "Prophetic Agent" category, one participant stated, "As he and I have worked together on creating missions' trips to Latin America, I have seen his desire for social justice, and for transformation for the world." However, this participant did not connect those activities and characteristics with the definition provided for "Witness" or "Evangelist" in the directions. This was a noticeable pattern with all participants. The

consistent misunderstanding of the terms indicates the need to determine its cause. There is a possibility that there are definitions for these terms with which participants are operating that are not changing despite the definitions and instructions provided.

All the participants felt that Orlando needed to work on his skills as administrator. Six participants qualified Orlando in this category as “Develop” and 1 as “Attention.” One person indicated “No Basis” for qualification. Participant comments suggest that although they did not consider his administrative skills to be at the level of the other categories, they did not consider his administrative skills to be a hindrance. This is confirmed by the nearly unanimous qualification of the “Professional” category as “Continue.” There was one specific recommendation that stood out for its specificity. The participant stated, “I would like to see Orlando continue to grow in his leadership efforts to equip and mobilize our staff team. This will require Orlando to lead using more group processes, analyze trends, set broader organizational strategies and define measurable goals.”

The regard with which Orlando is held by the assessment participants is very high. He is considered a mentor, teacher, and pastor, to many whether or not his formal relationship with them is defined as such. It is obvious that he takes his commitments with utmost seriousness and seeks to bring excellence to what he does without sacrificing the relational aspects of ministry work. With such a vision for ministry and life, I look forward to seeing the kinds of ministers that develop under his guidance.

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### **Online Resources**

<http://www.faculty.fplc.edu/redfield/library/Pdf/case-bradshaw.rawlings.pdf>- Bradshaw v. Rawlings

<http://www.asjaonline.org/attachments/articles/29/Shin%20v.%20MIT.pdf>- Update on Shin v. MIT case, from ASJA

<http://insidehighered.com/news/2006/03/13/counseling-> Summary on GW v. Nott.

<http://www-tech.mit.edu/V122/N16/16lawsuit.16n.html>- Commentary on Shin v. MIT

<http://web.mit.edu/aram/www/writing/nliable.html>- MIT Case after Gott v. Berea

<http://www.utdallas.edu/dept/ugraddean/theory.html>- U. Tex. Dallas

<http://www.d.umn.edu/fye/freshmen/transiton/development/>-Student Development Theory <http://www.infed.org/thinkers/et-dewey.htm>- John Dewey

<http://www.iep.utm.edu/d/dewey.htm>- John Dewey

<http://www.firstthings.com/ftissues/ft0112/opinion/thistime.html>- “Millennials Floating” by Alicia Mosier

<http://www.next-wave.org/oct00/mill.htm>- “A Generation in Ascent” by Eric Stanford  
<http://www.answers.com/topic/strauss-and-howe-> More on Howe and Straus

## **APPENDIX 2**

### **DISCIPLESHIP FOR ACADEMIC SUCCESS**

#### Curriculum Overview

##### **Core Principles**

##### **Maturing**

The content and character of a disciple must flourish in direct relationship with the depth of intimacy we have with Jesus Christ as Savior and leader of our lives.

##### **Mentoring**

We are not islands in and of ourselves but human beings in community and therefore, dependent upon the wisdom, discernment and knowledge of others. True discipleship occurs as we humbly submit ourselves to be molded and influenced by our community and elders.

##### **Vocational**

Christian students have a calling to love, serve and honor Christ with the entirety of their lives including their academic pursuits. It is in the preparation and discipleship of our minds that we become better prepared to serve the purposes of God in our lives, our families and communities.

##### **Holistic**

True discipleship must take into account our spirit, mind, body and the soul in the context of our culture, ethnicity and our world. Addressing the fullness of our humanity will result in a greater likelihood of serving Christ effectively in our lives.

##### **Missional**

Our discipleship finds its greatest meaning as it is used to advance and multiply the kingdom of God in our cultural context and in the world. As we grow in our understanding of our gifts, competencies and identity, we are in a better place to be fruitful and productive as we participate in God's mission to the world.

## **LaFe Curriculum Goals**

1. To instill vision for academic excellence and vocational stewardship in Latino college students in the context of growing in their faith and Latino ethnic journey.
2. To provide discipleship training that equips Latino college students for academic excellence that leads toward persistence and graduation success.
3. To provide a warm spirit of welcome and hospitality in which peers and mentors engage in active learning that leads to purpose, motivation and the transformation of character.

## **Course Tools**

The training will include the following resources for class interaction and student engagement.

## **Scripture Study**

Each session will be rooted in scripture to provide a biblical foundation for growth.

## **Course Content**

Content will be given to provide students with knowledge and awareness on the topic at hand.

## **Class Discussion**

Instruction will be given using the Socratic method of questions and answers to insure the highest level of student engagement.

## **Small Group Interaction**

Students will meet in peer groups facilitated by a mentor or assigned peer to explore the topics covered so that strong relationships are developed and community is at the center of active learning.

**Group Projects and Case Studies**

To insure the highest potential for fruitful learning and retention in community students will work on group projects, case studies, role-plays and simulations relevant to topics at hand.

**Media**

Various forms of media, movie clips, You Tube and web content will be used in a way that best engages this generation of college students.

**Journaling**

Students will be given time for personal reflection and journaling to solidify and personally contextualize learning.

## **LaFe Discipleship Curriculum Summary Descriptions**

### **Part 1: Academics**

#### Session 01

- Loving God with Our Mind

#### Session 02

- Overcoming the Challenges Black and Latino College Students Face

#### Session 03

- Empowered for Success: Developing Good Study Habits

#### Session 04

- Dollars and Sense: Managing Your Finance and College Budget

#### Session 05

- Letting Go, Letting Grow: Parenting A College Student

#### Session 06

- College Essentials: Guide to College Resources

#### Session 07

- How To Stay Motivated Academically Toward Graduation:

#### Session 08

- Vocation Essentials: How to Know What Profession is Right For You

#### Session 09

- Serving as a Transformational Leader On Campus

## **Part 2: Community Bible Studies Ethnic Identity**

### Session 01

- The Book of Esther Chapter 1 Part 1

### Session 02

- The Book of Esther Chapter 1 Part 2

### Session 03

- The Book of Esther Chapter 2 Part 1

### Session 04

- The Book of Esther Chapter 2 Part 2

### Session 05

- The Book of Esther Chapter 3 Part 1

### Session 06

- The Book of Esther Chapter 3 Part 2



## **Session 1**

### **Loving God with Our Mind**

As God was shaping his people the Israelites early in their journey with Him, He said to them in Deuteronomy 6:4 “Hear, O Israel: The LORD our God, the LORD is one.”<sup>5</sup> Love the LORD your God with all your heart and with all your soul and with all your strength.” The bible encourages us to love God with all our capacities including our heart, mind, body and strength. To love with our heart means our emotions are engaged. When we love God with our bodies, it means that every part of our physicality is submitted to the obedience of God in living a clean and sanctified life. But what does it mean to love God with our mind? So much emphasis is placed on doing and being as the operative ways we demonstrate our love and devotion for God. How then does our thinking and how we use knowledge impact our devotion to God and how do we serve and honor God rightly with our minds?

#### **Opening**

Recall a time when you did some of your best thinking perhaps in a class you aced or in a personal problem you solved. What was particularly exhilarating about those moments of clarity?

### **Community Bible Study:**

Instruct the wise and they will be wiser still;  
teach the righteous and they will add to their learning.  
The fear of the LORD is the beginning of wisdom,  
and knowledge of the Holy One is understanding.  
For through wisdom your days will be many,  
and years will be added to your life (Proverbs 9:9-11).

1. Recall a person in your life who was full of wisdom. What was it that made them so?

2. What is it about a wise and righteous person that makes them open to learning?

3. Fear in the Old Testament sense is not about being afraid but about being filled with awe and reverence. How is it that awe and reverence for God can start us on the path of wisdom?

4. Look at v. 11. How can wisdom extend one's life?

## Scriptural Truths

1. Wisdom as a fruit of the mind begins with a fear and love of God.

The fear of the LORD is the beginning of wisdom ,  
and knowledge of the Holy One is understanding. (Proverbs 9:10)

*When we turn to God and recognize the importance of His presence and power in our lives and in the world, it leads to humility. It is at that point that we become open to receive from God including knowledge of Him and eventually an understanding of God that can lead us to a life that is in alignment with His will and purposes. This is true wisdom that leads to a fruitful life.*

2. It is with our minds that we can know the truth of Jesus and believe in Him.

<sup>31</sup> To the Jews who had believed him, Jesus said, “If you hold to my teaching, you are really my disciples. <sup>32</sup> Then you will know the truth, and the truth will set you free” (John 8:31-32).

*Our actions of following Jesus in obedience are the very things that demonstrate our desire to live in the knowledge of God. Thus, the active daily work of living for and learning from Jesus is what brings true knowledge of God and frees us to live productive and meaningful lives.*

3. We love God by making every thought obedient to Jesus Christ.

<sup>3</sup> For though we live in the world, we do not wage war as the world does. <sup>4</sup> The weapons we fight with are not the weapons of the world. On the contrary, they have divine power to demolish strongholds. <sup>5</sup> We demolish arguments and every pretension that sets itself up against the knowledge of God, and we take captive every thought to make it obedient to Christ. <sup>6</sup> And we will be ready to punish every act of disobedience, once your obedience is complete. (2 Corinthians 10:3-6)

*There are thoughts and knowledge that do not bring life but bring death. To seek God is to align our thoughts and our knowledge with God’s truths in his son Jesus Christ. Hence, the discipleship of our minds can be a violent upheaval of reforming our thoughts and taking control of patterns of thinking that can result in harmful behavior that brings falsehood, death and destruction.*

4. The discipline of our thoughts helps us to practice holiness

<sup>8</sup> Finally, brothers and sisters, whatever is true, whatever is noble, whatever is right, whatever is pure, whatever is lovely, whatever is admirable—if anything is excellent or praiseworthy—think about such things. <sup>9</sup> Whatever you have learned or received or heard from me, or seen in me—put it into practice. And the God of peace will be with you (Philippians 4:8-9).

*As we take captive thoughts that lead to sin and evil, we are encouraged in the Scriptures to release our minds to think about those things that lead to actions that are noble and build humanity. Hence the connection between right thinking and right living is clear. When there is a discipleship of the mind that acknowledges God in humility and dependence and reverence, the result is often a life that is fruitful, productive and noble.*

## **Journaling**

Consider your own faith journey with Jesus Christ. List below some practical ways that the following truths about loving God with our minds can impact your present faith journey with God.

1. Awe and reverence of God
2. Knowing and believing in Jesus
3. Making every thought obedient to Christ
4. Thinking of goodness and truth and practicing holiness.

### **For Personal Reflection**

My child, if you receive my words and treasure up my commandments with you, making your ear attentive to wisdom and inclining your heart to understanding; yes if you cry out for insight and raise your voice for understanding, if you seek it like silver and search for it as for hidden treasures; then you will understand the fear of the Lord and find the knowledge of God. For the Lord gives wisdom; from his mouth come knowledge and understanding (Proverbs 2:1-6).

*Where are you now in your faith journey regarding receiving, being attentive, crying out and seeking the knowledge and wisdom of God for your life?*

### **Closing Prayer**

Lord God, I submit my mind to your Lordship. I pray that from this day forth I might use all of my mental faculties to bring you honor and recognition. Help me to seek wisdom and give me strength to enslave every thought to your will and to your good purposes. Amen.

## Session 2

### Overcoming the Challenges Black and Latino College Students Face

As I was with Moses, so I will be with you; I will never leave you nor forsake you. <sup>6</sup>Be strong and courageous, because you will lead these people to inherit the land I swore to their ancestors to give them (Joshua 1:5-6).

Note: When God gave these words to Joshua, it was a very painful and emotional transition in his life. His mentor and leader Moses had died and now the mantle of leadership was passed on to him. His first order of business was to finally lead the entire nation of Israel out of the desert and into the Promised Land.

1. Put yourself in Joshua's shoes. What are some of the fears and anxieties he might be anticipating, as they are ready to cross this major obstacle---the Jordan River?
2. How do you think these words impacted Joshua in this moment of his life?
3. Think about a major moment of transition in your life? Recall the circumstances and emotions you were feeling at the time.
4. What is your typical attitude in times of transition or when facing obstacles? What are some of your strengths and weaknesses?
5. Consider God's presence in your life. What are the promises of God you take with you when facing difficult challenges?

## **The Challenges and Obstacles of College**

### **1. The Achievement Gap persists even in college.**

Studies have shown that White and Asian student enter college with stronger academic and financial preparation which keeps them from falling behind in their early college years. Black and Latino students often need to make up ground by taking remedial courses and gaining acuity for understanding how the financial aid system works.

Emotionally it is easy to begin to doubt whether you belong there at all if you feel from the outset that you cannot keep up academically.

### **2. Parental expectations and Familialismo hinder qualified Latino students from applying to competitive schools.**

Research shows that Black and Latino students will have a greater likelihood of graduating if they attend schools that are more competitive. Yet those who qualify are hindered by cultural and parental barriers that may prevent them from applying at more competitive schools because they are farther away from home.

<b>Level of Competitiveness</b>	<b>% Graduating</b>
Noncompetitive Institutions	34.7%
Less Competitive Institutions	39.6%
Hispanic	33.5%
White	40.5%
Competitive Institutions	48.6%
Very Competitive Institutions	62.3%
Highly Competitive Institutions	75.2%
Most Competitive Institutions	87.8%
Hispanic	83%
White	90%

Overall Graduation Rates in 6 years

Hispanic 51%

White 60%

*Note: Data taken from*<sup>63</sup>

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<sup>63</sup> Frederick M. Hess, Mark Schneider, Kevin Carey, and Andrew P. Kelly, *Diplomas and Dropouts: Which Colleges Actually Graduate their Students (and which Don't)* (Washington, DC: American Enterprise Institute for Public Policy Research, <http://ezproxy.cul.columbia.edu/login?url=http://search.proquest.com/docview/61878782?accountid=10226> (accessed January 19, 2013).



- 3. The cross-cultural experiences are very real and can cause emotional trauma**
- 4. For Black and Latino Christians students, finding a place to grow in faith that is culturally sensitive can be difficult.**
- 5. Black and Latino students are often pigeonholed into particular majors that guidance counselors think they can handle such as Latino or African American Studies.<sup>64</sup>**
- 6. Many Black and Latino students have to work part-time or even fulltime to contribute paying family bills but this can disqualify them from some need based tuition grants.<sup>65</sup>**
- 7. While moral and emotional support may be present, there is limited resourcing or knowledge-based support from home especially when the first to attend college.**

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<sup>64</sup> “Black and Latino students face challenges at US Universities,”  
<http://www.guardian.co.uk/world/2008/may/27/usa> (accessed January 20, 2013).

<sup>65</sup> Ibid.

## **Ideas for Overcoming Obstacles**

1. Develop a support system around you made up of friends, counselors and Christians who will mentor you, encourage you and pray for you.
2. Find ways to get connected to the resources available to you on campus like the Multicultural Center.
3. If you are feeling isolated culturally, move into Ethnic-Specific Housing like Spanish House or Harambee House.
4. Invest in a Spiritual community on campus that will pray for you and give you a vision for your education that is Christ-centered.
5. Be intentional about getting involved with students clubs dealing with issues of interest to you.
6. Attend special events, guest lectures, symposiums that help you meet people outside of the formal classroom setting.
7. When feeling defeated and wanting to quite, imagine the positive message it will send to other youth from your neighborhood, family or ethnic community that are looking to you to show that it is possible.

## **Student Interviews**

Two freshmen or sophomore college students (preferable on Latino and one Black student) will be interviewed by a moderator about their transition to college life and academics. The goal is to have pre-college students hear from their peers and understand the challenges and obstacles of college life but also how these specific college students were able to overcome those challenges and succeed their first academic college year.

### **Set Up:**

Three Chair Stools will be set up at the front of the conference room in a semi-circle so that the Moderator and Interviewees are able to have ongoing eye contact. Audience members will be asked to sit toward the front of the room to maximize intimacy between the students interviewed and the audience members.

1. We all have a perception or idea of what something will be like only to find that in actuality things are very different than what we imagined. Was this true for you? Was college very different from what you had envisioned or similar?
2. What did you enjoy most about college after your first year?
3. What did you enjoy least about?
4. What were some of the biggest obstacles or challenges you faced as a student of color?
5. How did God help you overcome them?
6. Is there anything you would have done differently?

### **Closing:**

Thank the Interviewees for their contributions and encourage students to ask them any follow up questions during the break.

## Journaling

1. Take a few minutes to remember some of the obstacles you faced this semester or this year.
2. Where did you see God present in those moments if at all?
3. What obstacles or challenges are you presently facing in college? Take a moment to write a prayer to God asking Him to never leave you or forsake you and ask Him to fill you with strength, courage and wisdom.

**Session 3**  
**Empowered for Success: Developing Good Study Habits**

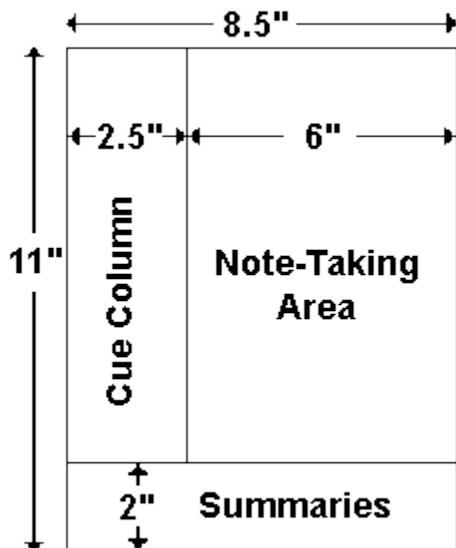
**Opening Questions:**

1. What is your best study habit that has helped you succeed academically?
  
  
  
  
  
  
  
  
  
  
2. What was your worst study habit that hurt your performance?
  
  
  
  
  
  
  
  
  
  
3. If you were to pinpoint one study skill to improve that could help you academically, what would that be?

## Ideas for Taking Effective Notes in College<sup>66</sup>

To be successful academically it is important to understand and acknowledge that many of us never really learned how to study in high school and if we did the “hit or miss” techniques we learned are now insufficient for college level study. What is needed are techniques and skills that are catalysts for real learning that has a genuine impact on our academics success in the long run. This session will deal with developing your particular skill of note taking. One proven way of note taking is the Cornell System developed by Cornell University Professor Walter Pauk, author of numerous academic books including *How To Study in College*.

Divide your notebook page(s) into three sections: 1) Draw a line down the page 2.5 inches from the left margin. 1) The left column will be used for cue words, central ideas of keywords pertaining to 2) the space to the right, and a 3) 2 inch high space at the bottom will be reserved for a one to two sentence summary of the points above.



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<sup>66</sup> Walter Pauk, *How to Study in College*, 4<sup>th</sup>ed. (Boston: Houghton Mifflin Company, 1989).

## **Record**

Record your chapter reading and/or lecture notes in the **main note area** of the page

The **cue column** and **summary area** should be filled in after class. As you place notes in the main note area, write clearly, concisely using phrases or abbreviations that make sense to you. Practice writing quickly but neatly and with shorthand you have created for yourself.

## **Reduce**

To reduce use the cue column on the left to take notes on your main notes section. Highlight key ideas, definitions and phrases. Create “trigger” words or phrases that capture the essence of the more extensive notes you have taken in the main note area. Create questions that force you into active learning mode to answer them. This will begin to prepare you for questions that could likely be on the test. Feel free to use pictures or diagrams to capture the content of the main notes. Use this section to also mark content the professor specifically told the class would be on the test. When your main notes are reduced in this way, what you end up with in the cue column is a study guide for large sections of your notes.

## **Recite and Reflect**

To remember the content of your notes, recite and reflect as you reduce your notes into the cue column. This should be done after class and not during class. As you process and recite your notes regularly, you will develop long-term memory. Develop your own test type of questions common in exams using key essay words such as compare, contrast, illustrate and define, who, what, where, when, how and why. Consider these questions as you recite and reflect on your class notes:

- Ask yourself, “Am I getting it? Do I understand the content?”
- Can I explain this content in my own words to a friend?
- Can I summarize the notes in the “summary section” and write a conclusion on one or two sentences on what is the central point on this particular page of notes?

## **Review**

Once you have actively filled in each section of your notes, you can begin to review them by taking a few minutes every day to look over the cue column and summary section and use them as a study guide. You know you're ready to move on to the next page when you can adequately recall the main content of your notes. If review is done consistently, it will help you avoid painful hours of cramming for tests and make you more effective at



## **Practice Exercise:**

**In the Section below, take notes on this excerpt from chapter 2 of Paulo Freire's *Pedagogy of the Oppressed*. Use the Cornell System of Note taking described previously.**

It follows logically from the banking notion of consciousness that the educator's role is to regulate the way the world "enters into" the students. The teacher's task is to organize processes, which already occurs spontaneously, to "fill" the students by making deposits of information, which he or she considers to constitute true knowledge. And since people "receive" the world as passive entities, education should make them more passive still, and adapt them to the world. The educated individual is the adapted person, because she or he is better 'fit' for the world. Translated into practice, this concept is well suited for the purposes of the oppressors, whose tranquility rests on how well people fit the world the oppressors have created and how little they question it.<sup>67</sup>

## **Community Time**

**Share your notes with a classmate and answer these questions:**

1. How were your notes similarly organized?
2. What was different about each other's note taking?
3. What was helpful about how the other person used their cue column?
4. Compare summary sections. What was helpful about how your partner summarized their notes?

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<sup>67</sup> Paulo Freire, *Pedagogy of the Oppressed* (New York: Continuum Books, 1993), 76.

## Other Helpful Study Ideas<sup>68</sup>

1. Look over previous notes before class. (Maintains continuity.)
2. Attend all lectures. (It's a continuing story.)
3. Be academically aggressive. (Sit up straight with "rolled-up sleeves.")
4. Take a front seat to see and hear better. (You won't dare snooze.)
5. Use a large, loose-leaf binder. (Gives ample room.)
6. Carry lined loose-leaf (8 1/2 x 11) sheets to class. (Insert into binder on return.)
7. Write on only one side of the sheet. (Spread out for review.)
8. On top sheet, record course, lecturer and date. (In case of spill.)
9. Begin taking notes immediately. (Don't wait for inspiration.)
10. Write in short, telegraphic sentences. (Parsimoniously meaningful.)
11. Make notes complete for later understanding. (Don't sit there puzzling.)
12. Use modified printing style. (Clear letters, not scribbles.)
13. Use lecturer's words. (Lecturers like to see their words in exams.)
14. Strive to detect main headings. (As if you peeked at the lecturer's notes.)
15. Capture ideas as well as facts. (Get the drift too)
16. Keep your note-organization simple. (Easy does it.)
17. Skip lines; leave space between main ideas. (Package the ideas.)
18. Discover the organizational pattern. (Like putting together a puzzle.)
19. If the lecture is too fast, capture fragments. (Jigsaw them together later.)
20. Leave blank spaces for words to fill in later. (Thus avoid voids.)
21. Develop your own abbreviations and symbols. (Not too many, but enough.)
22. Record lecturer's examples (If you don't, you'll forget.)
23. Identify your own thought-notes. (What's mine? What's the lecturer's?)

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<sup>68</sup> Pauk, *How to Study in College*.

### **Other Ideas of What Not To Do<sup>69</sup>**

1. Don't sit near friends. (Can be distracting.)
2. Don't wait for something "Important." (Record everything.)
3. Don't convert lecturer's words. (Takes time and invites imprecision.)
4. Don't look for facts only. (See the idea too.)
5. Don't give up if the lecturer is too fast. (Some is better than none.)
6. Don't stop to ponder. (Do so later in your room.)
7. Don't over-indent. (You'll run out of right-side space.)
8. Don't doodle. (It breaks concentration and eye contact.)
9. Don't use spiral-bound notebooks. (Can't insert handouts.)
10. Don't consider any example too obvious. (Copy it!)
11. Avoid using Roman numerals. (You'll get tangled up.)
12. Avoid too many abbreviations. (Trouble deciphering later.)

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<sup>69</sup> Ibid.

## **Journaling**

1. Take a few minutes to summarize what you learned today in two sentences.
2. What is one idea you want to apply immediately?
3. Take a moment to ask God to help you develop more effective study habits.

## **Session 4**

### **Dollars and Sense: Managing Your Finance and College Budget**

*For I know the plans I have for you,” declares the LORD, “plans to prosper you and not to harm you, plans to give you hope and a future.      Jeremiah 29:11:*

#### **Reflection Questions:**

Our cultural paradigms about money are defined primarily by our family and have impact on how we approach our finances. Our views on spending, how we think money should be earned, our handling of money and our expectations about money are shaped by our cultural assumptions. As you reflect on your own views about money and finances answer the following questions and share with one other classmate:

1. How would you describe your family’s outlook on money? Did they approach life from a perspective of scarcity or from a place of plenty?
2. How has your family’s (or community’s) perspective or negatively impacted you?
3. Describe a time when you were most aware of your financial situation. What did that feel like?
4. Describe a time when you were most in the dark about your financial situation. How did that feel?
5. If you were to pinpoint one thing you’d like to do better about managing your finances for college, what would that be?

## Biblical Passages on Money and Stewardship

Write your response in each box to on the left side. In your own words how do you understand what the passages below say about the stewardship of?

### Our Priorities?

#### Proverbs 11:24-28

One person gives freely, yet gains even more;  
another withholds unduly, but comes to poverty.

<sup>25</sup> A generous person will prosper;  
whoever refreshes others will be refreshed.

<sup>26</sup> People curse those who hoard grain,  
but they pray God's blessing on those who are willing to sell.

<sup>27</sup> Whoever seeks good finds favor,  
but evil comes to those who search for it.

<sup>28</sup> **Those who trust in their riches will fall,  
but the righteous will thrive like a green leaf.**

#### 1 Timothy 6:9-11

<sup>9</sup> Those who want to get rich fall into temptation and a trap and into many foolish and harmful desires that plunge people into ruin and destruction. <sup>10</sup> For the love of money is a root of all kinds of evil. Some people, eager for money, have wandered from the faith and pierced themselves with many griefs. <sup>11</sup> But you, man of God, flee from all this, and pursue righteousness, godliness, faith, love, endurance and gentleness.

### Our Faith?

#### Luke 14:27-29 (Today's New International Version)

<sup>7</sup> And whoever does not carry their cross and follow me cannot be my disciple. <sup>28</sup> "Suppose one of you wants to build a tower. Won't you first sit down and estimate the cost to see if you have enough money to complete it? <sup>29</sup> For if you lay the foundation and are not able to finish it, everyone who sees it will ridicule you.

#### Matthew 6:33

But seek first his kingdom and his righteousness, and all these things will be given to you as well.

**God's words to us?**

**Luke 6:46-49**

<sup>46</sup>“Why do you call me, ‘Lord, Lord,’ and do not do what I say?  
<sup>47</sup>As for those who come to me and hear my words and put them into practice, I will show you what they are like. <sup>48</sup>They are like a man building a house, who dug down deep and laid the foundation on rock. When a flood came, the torrent struck that house but could not shake it, because it was well built. <sup>49</sup>But those who hear my words and do not put them into practice are like a man who built a house on the ground without a foundation. The moment the torrent struck that house, it collapsed and its destruction was complete.”

**Our Resources?**

**Acts 4:33-35**

<sup>33</sup>With great power the apostles continued to testify to the resurrection of the Lord Jesus. And God's grace was so powerfully at work in them all <sup>34</sup>that there were no needy persons among them. For from time to time those who owned land or houses sold them, brought the money from the sales <sup>35</sup>and put it at the apostles' feet, and it was distributed to anyone who had need.

**Others' Money?**

**Luke 16:10-13**

<sup>10</sup>“Whoever can be trusted with very little can also be trusted with much, and whoever is dishonest with very little will also be dishonest with much. <sup>11</sup>So if you have not been trustworthy in handling worldly wealth, who will trust you with true riches? <sup>12</sup>And if you have not been trustworthy with someone else's property, who will give you property of your own?  
<sup>13</sup>“No one can serve two masters. Either you will hate the one and love the other, or you will be devoted to the one and despise the other. You cannot serve both God and money.”

**Our relationship  
with Others**

**Luke 6:37-38**

<sup>37</sup>“Do not judge, and you will not be judged. Do not condemn, and you will not be condemned. Forgive, and you will be forgiven. <sup>38</sup>Give, and it will be given to you. A good measure, pressed down, shaken together and running over, will be poured into your lap. For with the measure you use, it will be measured to you.”

## **Tips For Managing Your Financial Resources While in College<sup>70</sup>**

### **1. Be an Adult. Take Responsibility For Your Finances While in College**

Find out as much as you can about work-study options, scholarships that you can apply for and the amount you can contribute to your own education. And **don't be afraid to ask for extra money from your financial aid office. Take 10 minutes to make a phone call or 30 minutes to write a letter and proactively deal with tuition hikes. This kind of self-advocacy will be a valuable skill that will help you survive and thrive on campus and even help you bring a few extra thousands of dollars that will not have to be paid back in loans.**

### **2. Be Creative. Find Ways To Cut Down on Costs.**

You may be able to take a lesser food plan option that will save you money. Also, there are now book loan programs online that allow you to borrow books for a semester. Many schools also offer work-study opportunities as part of your financial aid package that may become available to you. If you don't qualify for work-study, you can still explore openings in the department related to your field of study.

### **3. Be Attentive. Know Your Due Dates**

Make sure you meet your financial deadlines for FAFSA forms (June 30), Pell Grants, scholarships, and other important paperwork that has to be completed each year. Remember that there is a strong correlation between meeting deadlines and getting aid. Not meeting deadlines could jeopardize funding you are eligible for because funding will have already been allocated.

### **4. Keep Things Simple: Consolidate Your Loans**

Combine your loans into one easy to understand and easy-to-repay loan. *Direct Consolidation* and *FFEL Consolidation Loans* are types of loans that can help you streamline your loans so that they are on the same repayment schedule.

### **5. Be Proactive. Pursue Scholarships Opportunities and Grants**

There are plenty of scholarships and grant out there but they will not come to you. You will have to do the leg work to find out which ones you can apply to so be prepared each

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<sup>70</sup> Information for this section from David Rosen and Caryn Mladen, *Free \$ for College For Dummies*, [www.dummies.com/how-to/content/free-for-colleg-for-dummie-cheat-sheet](http://www.dummies.com/how-to/content/free-for-colleg-for-dummie-cheat-sheet) (accessed January 20, 2013).



semester to research and apply for as many scholarships and grants you can handle. This may be a bit time consuming but could pay off (literally) in the long run.

**6. Be Generous. Share your Knowledge with Others Who May Be in Financial Need.**

97% of all students are in need of some form of financial assistance during their years in college. As you learn the ropes, be generous in what you have discovered that can help others. While we live in a competitive world, our Christian imperative is to love and assist those around us.

## Community Time

### *Snowball Learning Activity*

Please write something you learned from this session that was helpful to you on a blank piece of paper and write your name on it. Crush the paper into a ball and throw around the room for a few minutes.

When the Facilitator says, “Stop,” pick up a “snowball” and read it’s content at the Facilitator’s request. This exercise will help get many ideas on the floor in a fun way and will help us review the session together.

As an additional review exercise students are free to comment on the idea mentioned on the “snowball” they opened as a way to add clarity to the idea and/or to expand on it based on what they learned in the session.

### **Journaling**

Take a few minutes to summarize what you learned today in two or three sentences.

1. What is one idea you need to apply to your own financial situation?
2. Which scripture on stewardship spoke to you the strongest and why? How will you try and make that passage part of your daily life? Be as specific as possible.

## Session 5

### Letting Go, Letting Grow: Parenting A College Student

*Fathers, do not exasperate your children; instead, bring them up in the training and instruction of the Lord.*  
***Ephesians 6:4***

It seems that parenting is part in parcel a task of accepting and living through transitions with our children as they grow up. One big transition is the day you bring your baby home for the first time and realize he/she is totally dependent on you. Another transition of course is when that child begins to walk and the level of the parent's attentiveness skyrockets. One of the biggest transitions, however, that parents often overlook is when our children are in High School and are preparing for college. If we are not careful, our poor transitioning as parents could hinder and even immobilize our children.

One study, for example, found that students with parents who were not prepared to deal with their child's transition into adulthood and insisted they stay at home for college were less likely to apply to college than students with parents who were more open to their children attending college anywhere. The study also showed that these students were also less likely to apply to multiple colleges, thus hindering their chances of being accepted at more competitive colleges with potentially better financial aid packages.<sup>71</sup>

In recent years College Administrators have also seen a growing parent phenomena called the ***Helicopter Mom Syndrome***. A helicopter mom (or dad) is basically one who remains in close proximity to her child emotionally, and even

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<sup>71</sup> Ruth N. Lopez Turley, "When Parents Want Children to Stay Home for College," *Research in Higher Education*, 47, No. 7 (2006), 823-846.

physically like a hovering helicopter ready to swoop down and resolve any problem and or manage any decision for their child at the expense of their child's development. This is especially true during the first few days and weeks of a student's freshman year.

However, what parents often neglect to do is to empower their child to grow toward healthy independence during this important time of transition in their young adult lives.

### Reflection Questions:

1. Reflect back on some of the transitional phases of your child's life. What were some of the easy transitions you experienced?
2. What were some of the harder transitions you experienced?
3. What kind of parent would you describe yourself as and why?
  - a. \_\_\_\_ I feel it is important for my child attend college while living at home (college-at-home parent).
  - b. \_\_\_\_ I feel it is important that my child is free to attend college anywhere they like (college-anywhere parents).
    - i. \_\_\_\_ I have not really thought about it or decided yet.
  - c. \_\_\_\_ I was a college-at-home parent and \_\_\_\_ regretted, \_\_\_\_ did not regret my decision.
  - d. \_\_\_\_ I was a college-anywhere parent and \_\_\_\_ regretted, \_\_\_\_ did not regret my decision.
4. If you attended college, what was your experience like in college?
5. If you did not attend college, what is your perception of what college is like?
6. What is the one biggest concern you have about your child going off to college?

### **A Biblical Example on Letting Go: Luke 15:11-32**

<sup>11</sup> Jesus continued: “There was a man who had two sons.”<sup>12</sup> The younger one said to his father, ‘Father, give me my share of the estate.’ So he divided his property between them.<sup>13</sup> “Not long after that, the younger son got together all he had, set off for a distant country and there squandered his wealth in wild living.<sup>14</sup> After he had spent everything, there was a severe famine in that whole country, and he began to be in need.<sup>15</sup> So he went and hired himself out to a citizen of that country, who sent him to his fields to feed pigs.<sup>16</sup> He longed to fill his stomach with the pods that the pigs were eating, but no one gave him anything.

<sup>17</sup> “When he came to his senses, he said, ‘How many of my father’s hired servants have food to spare, and here I am starving to death!’<sup>18</sup> I will set out and go back to my father and say to him: Father, I have sinned against heaven and against you.<sup>19</sup> I am no longer worthy to be called your son; make me like one of your hired servants.’<sup>20</sup> So he got up and went to his father.

“But while he was still a long way off, his father saw him and was filled with compassion for him; he ran to his son, threw his arms around him and kissed him.

<sup>21</sup> “The son said to him, ‘Father, I have sinned against heaven and against you. I am no longer worthy to be called your son.’

<sup>22</sup> “But the father said to his servants, ‘Quick! Bring the best robe and put it on him. Put a ring on his finger and sandals on his feet.’<sup>23</sup> Bring the fattened calf and kill it. Let’s have a feast and celebrate.<sup>24</sup> For this son of mine was dead and is alive again; he was lost and is found.’ So they began to celebrate.

<sup>25</sup> “Meanwhile, the older son was in the field. When he came near the house, he heard music and dancing.<sup>26</sup> So he called one of the servants and asked him what was going on.

<sup>27</sup> ‘Your brother has come,’ he replied, ‘and your father has killed the fattened calf because he has him back safe and sound.’

<sup>28</sup> “The older brother became angry and refused to go in. So his father went out and pleaded with him.<sup>29</sup> But he answered his father, ‘Look! All these years I’ve been slaving for you and never disobeyed your orders. Yet you never gave me even a young goat so I could celebrate with my friends.<sup>30</sup> But when this son of yours who has squandered your property with prostitutes comes home, you kill the fattened calf for him!’

<sup>31</sup> ““My son,’ the father said, ‘you are always with me, and everything I have is yours.’<sup>32</sup> But we had to celebrate and be glad, because this brother of yours was dead and is alive again; he was lost and is found.’”

1. Imagine yourself in this father's shoes. How do you think the Father must have felt at the forwardness of his son in light of the fact that in that culture to ask for your portion of an inheritance was equivalent to wishing the death the person you were inheriting from?
2. What do you think might have been some of his concerns, fears, and hesitations to give his son his portion of the inheritance?
3. What was the Father's response to his Son's return?
4. What lessons of letting go can we learn from the Father in this story?
5. Letting go so often depends on our level of faith, patience, hope and trust in God. What is your sense of where you are strong or weak in these four components of your relationship with God?

<b>Component</b>	<b>How have I shown strength in the area in relation to my child going to college?</b>	<b>How have I demonstrated weakness in the area in relation to my child going to college?</b>
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Faith

Hope

Trust

Patience



## **Ideas for Letting Go and Letting Grow**

### **1. Be thoughtful about your advice to your child during their *privileged moment*.**

Ellie Weasel describes these kinds of transitional occasions in life as privileged moments when an individual's openness is heightened. The day you drop off your child, that moment of separation, is one of those privileged moments. Consider carefully the advice you want to leave them with that will stick forever. You may want to shy away from trivial advice like keeping their room clean. Let them know you are proud of them and the kind of person you long for them to become or about what it might mean for them to honor God with their faith while they are in college. If you are rushed and don't have the time to sit down with them, write them a letter the first chance you get after you drop them off. You can begin it by saying: "When I left you at your dorm today I want to tell you that..."

### **2. Be cautious of the family problems or crisis you share with your child.**

This is particularly true for their first two years in college. Studies have shown that both Native American and Latino students will tend to drop their studies completely to attend to family crisis. Family first is a value for many cultures but if it is over-emphasized by the parents, the child's college education could be set back or permanently damaged. Parents must use wisdom and discernment in their sharing of family crisis and limit their child's sense of obligation where possible. This may mean that the parent/s may have to engage in new levels of problem solving without their child. In Immigrant families where the value of a child who speaks perfect English is very high, it will be necessary for family's to think proactively about other relatives or friends who can step in to fill this role.

### **3. If your child lives at home while in college you will need to give them time, space and permission.**

Often as parents we don't realize or, if we went to college, don't remember the amount of work and effort it takes to be a successful college student. We cannot expect our child to be involved in family life in the same way as when they were in high school. They need new levels of independence to stay later in school in order to participate in a student club, join a study group or work a part-time job that requires them to leave home very early or arrive home late only to write a paper due the next morning. Letting go as a parent means that we accept that our child's rhythms and priorities of life have shifted for a season. For Christian parents we may need to alter our expectations of our child's involvement in church. This is not to say they stop attending Church or believing in God but rather they are given permission to miss weekly prayer services or Wednesday night Bible study in

order to give focused attention to their studies. To let them grow means we accept that their involvement in a Para-church organization on campus like InterVarsity Christian Fellowship will give them the spiritual direction and formation they need for this period of their lives.

#### **4. Be Intentional About Remaining in contact with Your Child During**

Make sure you have all of your child's phone numbers in order to maintain an appropriate amount of contact. In case of an emergency it is also a good idea to have not only your child's cell phone number but also the numbers of your child's Resident Advisor, campus security, student advisor, college roommate, at least one friend and the parents of the roommate.<sup>72</sup>

Also, every Campus has periods where parents are welcome to return to campus to see their children. Parent or Family Weekends, often in mid-October are natural rhythms of campus life that you should take advantage of to reconnect with your child in college. Make plans to attend these important breaks for your child to assess how they are doing and to be present in case your child needs to talk, needs more money or just needs to see you and his/her sibling and grandparents.

#### **5. Set limits on your involvement to allow your child space for decision-making and growth.**

#### **6. Provide gentle reminders of spiritual and academic priorities**

#### **7. Accept the poor decisions your child makes asking God to intervene on his/her behalf.**

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<sup>72</sup> Debi Yohn, *Parenting College Students: 27 Winning Strategies for Success*, (n. p.: CreateSpace Independent Publishing Platform, 2008).

## Community Time

### *Break up into groups of 3 or 4*

1. Share one or two things you have learned from this session about letting go and letting grow.
2. What are some course corrections you need to make to empower your child toward independence?
3. Are there places where your child has needed your involvement and you were not present?
4. What are the areas where you will need to depend on God in faith, trust, hope and patience for your child's development?

## Journaling

Write a prayer to God for your child's development in college. Consider areas in the table below:

Area of Development and Maturity	"Lord I pray that..."
1. Spiritual formation	
2. Cross-cultural competence	
3. Academic persistence	
4. Emotional intelligence	
5. Sexual purity	
6. Friendships	
7. Leadership	
8. Physical Health	
9. Accountability and Self-Management	

**Session 6**  
**College Essentials: Guide to College Resources**

**Definitions:**

1. **Independence:** freedom from the control, influence, support or aid of others.
2. **Self-reliance:** Leaning and trusting on one's own powers and resources rather than those of others
3. **Interdependence:** A healthy mutual dependence between two or more people, communities or countries that benefits both parties.
4. **Resources:** The necessary assets---money, material, support, guidance or advice---needed to overcome difficulties and maximize effectiveness.

### **Opening Reflection:**

The reality of our interdependence as human beings is obvious at every stage of our lives. Yet, many of us try and live as independent of each other as possible because it is an American cultural value to stand on your own two feet, to pick yourself up from your own bootstraps, to succeed on your own terms. We often delude ourselves into thinking that we did it on our own without realizing the how resources our parents, teachers, guidance counselors, supportive friends and faithful siblings contributed to our success.

### **Instructions: Break up into groups of 3 and answer the following questions:**

1. On a scale of 1 (low) to 10 (high) how much do you value interdependence with others?
2. Consider the people in your life who have helped you become the person you are today. Who were they?
3. Share one or two ways they supported you, guided you and helped you along the way.
4. When are your most tempted to be independent and self-reliant?
5. Share a time when you had to rely on the support or resources of others to overcome a situation?
6. In the area of academic success, where you tend to need the support, love and resources of others to help you succeed?

## **Bible Study: God Our Resource Provider**

### **Matthew 7:7 Ask, Seek, Knock**

<sup>7</sup>“Ask and it will be given to you; seek and you will find; knock and the door will be opened to you. <sup>8</sup>For everyone who asks receives; those who seek find; and to those who knock, the door will be opened.

<sup>9</sup>“Which of you, if your son asks for bread, will give him a stone? <sup>10</sup>Or if he asks for a fish, will give him a snake? <sup>11</sup>If you, then, though you are evil, know how to give good gifts to your children, how much more will your Father in heaven give good gifts to those who ask him! <sup>12</sup>So in everything, do to others what you would have them do to you, for this sums up the Law and the Prophets.

1. How would you describe our relationship with God? Is it one of dependence on Him or interdependence? Explain.
2. What is the author trying to emphasize in v.7-8 about asking seeking and knocking?
3. What is the author trying to point out about the nature of God’s heart toward us?
4. What is the difference between the things we pray for that we think God should give us and the “good gifts” the Father gives (v. 11)?
5. What is the connection between God’s behavior toward us and our behavior toward others?
6. How would you describe your level of dependence on God in prayer? What are the things you are asking, seeking and knocking for in regards to the Father’s good gifts to you in regards to your college education?

## **Spiritual Resources on Campus**

One of the biggest challenges Christian students who are trying to live their faith in Jesus have to face is how to find Christian community and support in a secular environment like college. Most students are left to themselves to figure out how to continue to grow in spiritual formation. However, there is hope and it comes in the form of many Christian Para-church ministries that are permitted to have ministries on private and secular colleges. Below is a list 3 of the top campus ministries that can serve as a vital resource for Christian students who not only want to survive their faith in college but also want to see the campus as a place where they can honor Jesus Christ in an evangelistic and missional way.

### **1. InterVarsity Christian Fellowship**

We are an evangelical campus mission serving students and faculty on college and university campuses nationwide. Our vision is to see students and faculty transformed, campuses renewed and world changers developed. In response to God's love, grace and truth: Our Purpose is to establish and advance at colleges and universities witnessing communities of students and faculty who follow Jesus as Savior and Lord: growing in love for God, God's Word, God's people of every ethnicity and culture and God's purposes in the world.<sup>73</sup>

### **Testimony of Dennis Ortega - University of California-Irvine –Founder and Director of Lincoln Heights Tutorial Program**

As a college student at University of California-Irvine, Dennis learned to listen for God's direction through the help and support of InterVarsity Christian Fellowship. He pursued a double major in pre-med and engineering but upon graduation he spent the summer tutoring inner city kids. He got a vision for how tutoring and after-school programs can change a community and established the Lincoln Heights Tutorial program. Today, 25 years later, InterVarsity students from nearby campuses still volunteer at LHTP, helping hundreds of kids with studies and service projects.<sup>74</sup>

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<sup>73</sup> InterVarsity Christian Fellowship, <http://www.intervarsity.org/>

<sup>74</sup> Ibid.



## **2. Campus Crusade for Christ (CRU)**

Our purpose is to help launch and build movements of spiritual multiplication on college campuses so that everyone will know someone who truly follows Jesus Christ.

When Bill and Vonette Bright first launched Campus Crusade for Christ as a campus ministry in 1951, the underlying concept was to “win the campus today and change the world tomorrow.” More than 50 years later, the mission remains the same.

Today, the campus ministry of Campus Crusade for Christ is a network of vibrant, growing movements on 1,029 campuses in the United States and beyond. Proven and diverse outreach strategies expose millions of students to the gospel each year. Over the past five years, more than 37,900 students made a decision to become a Christian.<sup>75</sup>

## **3. Navigators**

The Navigators is an international, interdenominational Christian ministry established in 1933. Navigators are people who love Jesus Christ and desire to help others know and grow in Him as they “navigate” through life. We are a community of hundreds of thousands of everyday people who impact others for God’s glory in our normal pathways of life—where we study, live, work, and play.

Navigators are characterized by an eagerness to introduce Jesus to those who don’t know Him, a passion to see those who do know Jesus deepen their relationship with Him, and a commitment to training Jesus followers to continue this nurturing process among the people they know. Today, the Navigator staff family—4,600 strong—includes 70 nationalities, 130 languages, and numerous heritages and life experiences. The Navigator family also includes those who work alongside and support our staff, whose hearts beat with the passion of our motto, to Know Christ and to Make Him Known.<sup>76</sup>

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<sup>75</sup> Campus Crusade for Christ, <http://campuscrusadeforchrist.com/>

<sup>76</sup> Navigators, <http://www.navigators.org/us/aboutus>

## Session 7

### How To Stay Motivated Academically Toward Graduation: Panel Discussion

#### Preliminaries

#### Ground Rules

1. Panelists are welcome to piggyback on another panelist's comments. This will encourage continuity and expansion of a thought or idea.
2. Panelists will keep their comments brief to allow for the greatest amount of interaction and comments.
3. Panelists will be asked to keep track of the number of times they have commented to insure that each panelist has equal time to share.
4. The audience will be asked to hold their questions until the Q & A portion of the panel discussion.
5. The Facilitator will take liberties to connect ideas, ask follow-up questions and add to the dialogue if it serves to advance the energy and clarity of the discussion. These moments, however, should be kept to a minimum to allow for the greatest amount of time given to the invited panelists.

#### Set up<sup>77</sup>

1. Arrange the audience chairs in such a way that encourages people to sit closer to the panelists to promote audience involvement. Open extra folding chairs in the back of the room if more seats are needed.
2. Set up chairs so that everyone can see the panelist.
3. Set up lights so that the panelists' faces can be seen clearly.
4. Set up panelists out front without using tables that usually block subtle body language and non-verbal behavior of panelists.
5. Chairs should be in slight semi-circle, to insure that panelists can see and interact with each other.

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<sup>77</sup> <http://www.fka.com/files/TIPS-Facilitating-Panel-Discussions.pdf>, 2006 Friesen, Kaye and Associates.

## **Getting Started**

1. The Facilitator will introduce him/herself
2. State the purpose of the discussion topic and how this will help the audience.
3. Review and visually show the objectives of the discussion and describe the ground rule, format, flow and timing.
4. Introduce all the Panelists at the same time:
  - a. Name, titles in their organizations, churches
  - b. Their relevance to the topic being discussed

## **Introduction of Panelists**

Hand out a sheet of paper with each person's bio that you refer to at the beginning of the panel discussion. This will save precious time for panel discussion. If this is not possible, then keep introductions to a minimum by highlight a few important facts and credentials of each panelist. Panelists can elaborate during their introductory question.

## **Panelist Discussion**

1. Please introduce yourself and share a moment in your academic career when you were least motivated academically and what was at stake for you.
2. For many Black and Latino students who have been very involved in their family life, how can family issues be a de-motivator toward graduation?
3. How did mentors play a pivotal role in your academic completion?
4. How did you get through difficult courses? What was your strategy? Some drop courses once they fail their first test.
5. How did campus culture encourage or discourage you?
6. How did picking your major help you or hurt you toward graduation?
7. How did your faith in God and the help of a faith community inspire you or not?
8. Was racism, bigotry or ethnic insensitivity on campus a factor for you?

### **Audience Q & A**

At least 33% of the total time will be allocated for audience questions. One idea is to encourage the audience to submit their questions in writing to the facilitator before the panel discussion. A volunteer can then collate the questions in a helpful way for the Facilitator. If this is not possible, then the audience will be asked to raise their hands, stand so they can be heard and ask their question.

### **Final Comments and Wrap Up**

Final comments from the Facilitator should serve to help the audience synthesize the content and consider next steps. However, no new information should be offered during this closing time.

## Session 8

### Vocation Essentials: How To Find and Respond To Your Calling in Life

#### Definitions:

1. **Vocation:** “A regular occupation, especially one for which a person is particularly suited or qualified. It is an inclination, as if in response to a summons, to undertake a certain kind of work, especially a religious career; a calling.”<sup>78</sup>

2. **Christian Vocation:** “‘Vocation’ is distorted by two disastrous misunderstandings: a secularized idea of “career” and a monastic concept of the religious life. Both are less than the biblical idea of vocation, of which Jesus’ raising Lazarus is a rich image. Vocation is about being raised from the dead, made alive to the reality that we do not merely exist, but are “called forth” to a divine purpose... One does not simply “choose” a course of action, but one responds to a summons—a summons that is often against the will of the one who is called into service.”<sup>79</sup>

#### Introduction:

So often we lack direction in college because we have no sense of who we are and what we are inspired to be and do. We change from one major to the other hoping that something will move us toward a sense of focus and active engagement in a career that will impact our world. Ultimately, we all want to be world changers.

The Christian view of career is described more in terms of vocation or the sense of being called forth into something that will serve humanity and be in line with the purposes of God. As you engage in the activities in this session, let yourself become introspective so that there is a sense of awakening to the calling forth of God in your life that motivates you toward a trajectory of academic achievement for a divine purpose.

*“This is a theology which does not stop with reflecting on the world but rather tries to be a part of the process through which the world is transformed”.*

---Gustavo Gutierrez

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<sup>78</sup> <http://www.thefreedictionary.com/vocation>

<sup>79</sup> A.J. Conyers, *The Meaning of Vocation*, (Waco, TX: The Center for Christian Ethics, Baylor University, 2004), <http://www.baylor.edu/christianethics/vocationarticleconyers.pdf>.

### **Self-Awakening Reflection Exercise**

In groups of 3 consider these questions<sup>80</sup> and pick two to share from. Please be as specific, descriptive and self-reflective as you can:

- 1. Share a story of how God was or has been at work through your life to impact the lives of others.**
- 2. Share a time when you were working on an academic assignment and you were motivated, inspired and felt a sense of purpose.**
- 3. Share a story of when you felt led of God to create something and you did it?**
- 4. Share a time when someone noticed you and your specific gift/s.**
- 5. Share a time when something you valued was challenged and you had to make a choice to respond in some way.**

What insights can you glean regarding what this says about:

- 1. Who you are:**
- 2. What you value:**
- 3. Where you are motivated academically:**
- 4. The work or field God is/has called you to:**

#### **Note to listeners:**

*When appropriate, others should feel free to ask questions that can help the person reflect deeper on their faith, gifts, academic interests, values and calling. Be sensitive that you do not become a distraction but a catalyst for the person's understanding of themselves and God's call on their lives. Please keep the focus on the person sharing and not on your own thoughts, comments or personal reflections.*

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<sup>80</sup> Questions paraphrased from the **FTE Guide to Vocation Care**, 19-20.

## Asking Each Open and Honest Questions

Continue in groups of 3 but this time the listeners should feel free to ask questions that “reflect on the feelings, images, passions, concerns, hopes, values, purpose, themes and patterns”.<sup>81</sup> As you ask each other questions, consider these framing ideas below.<sup>82</sup>

1. Keep questions that are simple and to the point.
2. Think of questions that you could not anticipate the answers to--- questions that invite the storyteller into deeper self-reflection on their faith, gifts and sense of call.
3. Avoid asking questions with right or wrong answers. Instead, ask “how,” “what” or “why” questions. These questions focus inquiry, encourage reflection, touch a deeper meaning and generate curiosity.
4. Explore questions that invite images or metaphors because they can open things up in ways that more direct questions don’t.
5. Ask questions that help the storyteller to reflect on clarifying feelings, vivid images, passions, concerns, hopes and values as well as patterns and themes in his or her story.
6. Ask questions that help the storyteller explore his or her inner realities as well as the outward facts---what he or she loves, cares about or values.
7. Ask questions aimed at helping the storyteller remember the risks or challenges, choices and outcomes in their story.
8. Pace questions to allow some silence between the last answer and the next question. Questions that emerge too quickly often feel a little intrusive, cutting off the deep reflection that can help the storyteller.
9. Trust your intuition asking questions. If you are not sure about a particular question, sit with it for a while and wait for clarity.
10. As you listen deeply to the storyteller, allow your questions to emerge from a place where your head and heart are open to the presence of the Holy.

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<sup>81</sup> Questions paraphrased from the **FTE Guide to Vocation Care**, 19-20

<sup>82</sup> Adapted by the Fund for Theological Education’s Guide to Vocation Care, 20 from Caryl Hurtig Casbon’s “Framing Open Questions and the Center for Courage and Renewals ‘Guidelines to Asking Open and Honest Questions.’”

### Reflect Theologically on Self and Community<sup>83</sup>

1. Are there stories in scripture that really speaks to your spiritual and academic formation and your career trajectory? Share those with your group briefly and allow yourself to listen closely, feel intently and see connections.

*Examples of places in scripture where God provided clarity of purpose:*

*The story of Disciples on the Road to Emmaus: Luke 24:13-35*

*The story of the Samaritan Woman at the Well: John 4:5-30*

*The story of Jacob's dream-vision at Bethel: Genesis 28:10-17*

*The story of Jacob's wrestling with the divine: Genesis 32:22-32*

2. What are the Christian values, beliefs or principles that bring clarity and shows God's presence in guiding you toward a career that can bring you fulfillment and serve God's purposes in the world?

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<sup>83</sup> Questions paraphrased from the **FTE Guide to Vocation Care**, 30-32



## **Responding to Your Calling**

1. Now that you have become a little more self-aware, what is your sense of what God has called you or commissioned you to do in ministry on campus and/or with your major?
2. Are there groups of people on campus you care about and feel pulled toward? Consider ways God might want to use you in their lives?
3. What do you need to do differently to fully immerse yourself in your academic field and succeed not simply for self-gratification but also to serve God's purposes in your field and career?
4. Take a few minutes to pray and ask God to continue to bring clarity, scriptural foundations and vision for your faith and education as a catalyst to transform the lives of others for their good.

## **Transformational Leadership for Campus Engagement**

As growing leaders on campus our goal is to be transformed by the gospel in our own lives first in order to become agents of transformation in the lives of fellow classmates and friends. This session will review several predominant leadership styles and focus on Transformational Leadership as a key biblical style that is most influential on campus in lead others toward lasting change.

### **Objectives:**

Students will learn about different styles of leadership as a pre-cursor to assess their own leadership strengths and weaknesses.

At the end of this session, students will:

- Develop a working knowledge of five styles Leadership.
- Understanding the 4 If's of Transformational Leadership
- Identify Transformational Leadership in the Scriptures
- Begin to assess their own leadership style for effective campus engagement.

## **Welcome/Prayer**

Instructor introduces him/herself and either prays or asks a student to do the opening prayer.

### **Opening Exercises: Choose A or B**

#### **Exercise A: Read passage & answer the questions**

"But Jesus called them to Himself and said to them, "You know that those who are considered rulers over the Gentiles lord it over them, and their great ones exercise authority over them. Yet it shall not be so among you; but whoever desires to become great among you shall be your servant. And whoever of you desires to be first shall be slave of all. For even the Son of Man did not come to be served, but to serve, and to give His life a ransom for many." Mark 10:42-45

1. What are the negative effects of ruling over and have authority over others?
2. How does Jesus define greatness?
3. How did Jesus set this example of servanthood?
4. What is appealing or discouraging about being a servant in leadership?
5. What are particular opportunities and or challenges of this type of leadership on your campus?

#### **Exercise B**

**Step 1: Break up into groups of 3.**

**Step 2: Together come up with 7 ways leaders positively influences followers**

- 1.
- 2.
- 3.
- 4.
- 5.
- 6.

## Presentation A: Introduction to Dominant Leadership Styles

### Transactional Leadership:

This managerial style of leadership focuses on the exchange between the leader and followers to meet the instructions and expectations of the leader<sup>84</sup> through a clear and firm chain of command. In a work setting employees are motivated by rewards and punishment from their supervisor who closely scrutinizes them to make sure work goals are met.<sup>85</sup> While this style of leadership is most useful when problems are straightforward, it is not recommended if creativity and development are high values in the organization.<sup>86</sup>

### Adaptive Leadership:

The style focuses on helping people solve their own problems through an adaptive approach that requires new behaviors and attitudes that allows them to adjust and grow in the new environment.<sup>87</sup> As people are guided in doing adaptive work, they are inspired and empowered to engage in difficult issues that have no easy answers.<sup>88</sup> Leadership is not about getting people to go along with the leader's vision but to call people into "adaptive work" that forces them to not only re-evaluated reality but also clarify their values.<sup>89</sup>

### Authentic Leadership:

This style focuses on addressing the motivational and inspirational needs of the follower through the Leader's effective efforts to do community building.<sup>90</sup> Leaders must lead out of the essence of who they are and not fear their own fallibility.<sup>91</sup> The must get in touch

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<sup>84</sup> K.W. Kulnert and P. Lewis, "Transactional and transformational leadership, A constructive/developmental analysis," *Academy of Management Review* 12, no. 4 (1987): 459-514.

<sup>85</sup> B.M. Bass, *Leadership and Performance* (New York: Free Press, 1985).

<sup>86</sup> Ibid.

<sup>87</sup> *Leadership and Performance*, 13.

<sup>88</sup> Ronald Heifetz, *Leadership Without Easy Answers* (Cambridge, MA: Harvard University Press, 1998), 14.

<sup>89</sup> Ibid. 31.

<sup>90</sup> You Tube. n.d. "Why Should Anyone Be Led By You?" [www.youtube.com/watch?v=npCokAAomHs](http://www.youtube.com/watch?v=npCokAAomHs) (accessed June 7, 2011).

<sup>91</sup> Ibid.

with what makes them unique and use this to energize, excite and inspire followers to perform at higher levels.<sup>92</sup> They must also provide significance that inspires followers to willingly reach high levels of performance and understand what they contribute to their team and organization.<sup>93</sup>

### **Servant Leadership:**

This style focuses on the encouragement, participation, development and satisfaction of subordinates and de-emphasizes a hierarchical relationship between leaders and followers. It is a values-based style of leadership that places great importance on meeting the needs of followers more than on the leader's effectiveness. While some critics believe that this style is unrealistic because it requires leaders to fulfill too many attributes, others claim it provides for the highest potential for employee identification and leads to a strong corporate culture.

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<sup>92</sup> Ibid.

<sup>93</sup> Ibid.

### Exercise C: Leadership Styles

Break up into groups of two or three. For each scenario decide together which leadership style would be most appropriate and why:

#### Scenario 1:

Last year the President of the Latino Campus Group called----- was forced to step down because there was too much division in regards to the direction the group should take regarding strategic vision. As the Latino Campus Group is preparing to pick a new president, what kind of leader do you think is most needed and why?

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#### Scenario 2:

Just recently you're the Christian campus group you have been attending has begun to change so that your group that was once 90% White and Asian and 10% Latino is now 40% Latino. The complexities of multiethnic diversity are challenging the White leaders who have dealt only with the diversity issues between Whites and Asians. What style of leadership is most needed in this season of ministry for your Christian campus group to continue to grow in ethnic diversity?

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## **Presentation B: Transformational Leadership**

**Transformational Leadership** is a style of leadership that places a higher value on the growth together of leaders and followers as they pursue change for strong ideals that raises the level of morality<sup>94</sup>.

### **Specifically it focuses on:**

- Leaders setting the standard of morality as role models for those they lead.<sup>95</sup>
- Leaders valuing and meeting the needs of followers
- Leaders inspiring people want to grow and change and be led.
- Leaders encouraging followers to understand their false motives, overcome self-interest and pursue what is best for others.<sup>96</sup>

### **The Four Factors (4 I's) of Transformational Leadership**

- **Idealized influence:**  
This factor enables leaders to gain respect and trustworthiness from followers because they are exemplary role models who make good decisions for their organization.
- **Inspirational Motivation:**  
This factor enables leaders to inspire and motivate followers to commit to the vision and goals of the organization through their team spirit and personal charisma.
- **Intellectual Stimulation:**  
This factor enables leaders to nurture innovation and creativity by challenging the accepted beliefs and perspectives of followers. They are able to advance the goals of their organization by encouraging problem solving and critical thinking as crucial components of performance.

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<sup>94</sup> Peter Guy Northouse, *Leadership Theory and Practice, 5<sup>th</sup> Edition* (Los Angeles: Sage, 2010), 187.

<sup>95</sup> Northouse, 185.

<sup>96</sup> B. M. Bass and B. J. Avolio, "The Implications of Transactional and Transformation Leadership for Individual, Team, and Organizational Development," *Research in Organizational Change and Development* 4 (1990): 231-272.

- **Individual consideration:**

This factor enables leaders to serve as personal coaches and advisors to help individual followers attain goals that advance the organization.<sup>97</sup>

## **Biblical Examples of Transformational Leadership**

**Exercise 2:** *Take a moment to read each passage on the right column and write down which factor of transformational leadership corresponds to it:*

**-Individual consideration**

**-Idealized influence**

**-Inspirational Motivation,**

**-Intellectual Stimulation**

I \_\_\_\_\_ Follow my example, as I follow the example of Christ. 1  
\_\_\_\_\_ Corinthians 11:1

I \_\_\_\_\_ “Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you. And behold, I am with you always, to the end of the age.” Matthew 28:19

I \_\_\_\_\_ Do not conform any longer to the pattern of this world, but be transformed by the renewing of your mind. Then you will be able to test and approve what God’s will is—his good, pleasing and perfect will. Roman 12:2.

I \_\_\_\_\_ You then, my son, be strong in the grace that is in Christ Jesus. <sup>2</sup> And the things you have heard me say in the presence of many witnesses entrust to reliable people who will also be qualified to teach others. <sup>3</sup> Join with me in suffering, like a good soldier of Christ Jesus. <sup>4</sup> No one serving as a soldier gets entangled in civilian affairs, but rather tries to please his commanding officer... <sup>7</sup> Reflect on what I am saying, for the Lord will give you insight into all this. II Tim 2:1-7

I \_\_\_\_\_ <sup>15</sup>“As I began to speak, the Holy Spirit came on them as he had come on us at the beginning.<sup>16</sup> Then I remembered what the Lord had said: ‘John baptized with water, but you will be baptized with the Holy Spirit.’ <sup>17</sup> So if God gave them the same gift he gave us who believed in the Lord Jesus Christ, who was I to think that I could stand in God’s way?” When they heard this, they had no further objections and praised God, saying, “So then, even to Gentiles God has granted repentance that leads to life.”

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<sup>97</sup>Peter Guy Northouse, *Leadership Theory and Practice, 5<sup>th</sup> Edition* (Los Angeles: Sage, 2010).



## **Journaling**

1. After learning about each of the leadership styles, which one has most impacted your own development as a disciple of Jesus and as a growing leader?
  
2. Which style appeals most to you as a follower and why?
  
3. Which leadership style do you think will work best with your strengths and personality?
  
4. Which leadership style do you think is most needed right now for the campus ministry or club you are presently involved in?
  
5. Which style do you want to learn more about?
  
6. Write a short prayer to God asking Him to help you grow in some of the leadership elements discussed in this session that you want to apply to your own leadership development.

## **Part 2: Community Bible Studies on Latino Ethnic Identity:**

### **Bible Study Instructions:**

The purpose of these studies is to explore the leadership of Queen Esther through the social location of American Latinos in the college setting. Each study should be led by a facilitator who will ask the questions and encourage a community hermeneutical approach.

The intention is for everyone to open up their hearts to the Spirit of God in a community approach of listening well, making connections to each other's wisdom and eventually arriving together at a deeper truth from the passage than if everyone had studied the passage thoroughly on their own. Each passage should be given one hour and students should be encouraged to attend the community bible study already having read the scripture passage.

Be sure to save time at the end of the study for the last few questions of each study that are geared toward self-reflection and self-awakening and taking action.

### **Reflection Exercise Instructions:**

The first two meetings should be devoted to the *Reflection Exercise on Family and Ethnicity Journey*. Students should receive a copy of the exercise at least a week before the first meeting and spend at least two hours reflecting on the questions and writing their responses on the back and/or on a separate sheet of paper if they need more space.

During the first meeting each student should be given 12-15 minutes to share their reflections with the group. It is best for everyone to share their reflections at the same meeting session or over the course of two meetings if more time is needed depending on the number of students participating. However, one other suggestion although not highly recommend, is to have a different person share their reflections before each bible study until everyone has had a chance to share their ethnic journey.

## Reflection Exercise on Family and Ethnicity Journey<sup>98</sup>

<p><b>Your Family</b></p> <p><i>1. Tell us anything you know about your Latino family's journey to America.</i></p> <p><i>2. List your family members and their ages.</i></p> <p><u>Pick 2 (of the following questions)</u></p> <p>3. What food or smell reminds you of your home when you were young?</p> <p>4. List two memorable family traditions:</p> <p>5. List the most treasured gift you received from your parents or grandparents:</p> <p>6. List a characteristic or value learned from your family or culture you admired enough to make your own.</p>	<p><b>Your Past</b></p> <p><u>Pick 1 (of the following questions)</u></p> <p>11. What people or groups did you and/or your family grow up fearing or distrusting? Why? How are you/have you worked through this?</p> <p>12. Growing up, what racial feelings, attitudes or ideas (positive or negative) shaped you?</p> <p>13. Describe a racial or ethnic situation that has impacted your life personally. What did you learn from it?</p>
<p><b>Your Ethnicity</b></p> <p><i>7. How do you describe yourself to others? Think of human groupings you consider yourself a part of e.g. ethnicity, race, gender, class, generation, and geographic origin.</i></p> <p><u>Pick 1 (of the following questions)</u></p> <p>8. How has God affirmed you in your Latino ethnic identity?</p> <p>9. What are some ways you have grown in your ethnic journey during your college years?</p> <p>10. What has been particularly confusing for you as you try to understand yourself ethnically in America?</p>	<p><b>Your Future</b></p> <p>14. During your involvement with InterVarsity and/or LaFe, how have you grown or hope to grow in your Latino ethnic journey.</p> <p>15. How do you hope to grow in your commitment to your academics, loving God and growing in your ethnic identity?</p>

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<sup>98</sup> Questions 1-7 and 11 designed by various InterVarsity Staff. *Questions 8,9,10,12,13,14, 15 written by Orlando Crespo*

**Esther**  
**Chapter 1: Part 1**

1. Describe the Banquet? What in the passage gives you the impression that this event was a very important one to King Xerxes? (*Verses 1-8*)
2. What do you think was King Xerxes purpose behind this long, extravagant banquet?
3. What do you think about King Xerxes' command to Vashti? Was it appropriate or inappropriate? (*Verses 10-12*)
4. What did the experts fear about the ramifications of Vashti's unwillingness to obey King Xerxes?
5. What do you learn about the King's character in this chapter? What is he like?
6. What was the advice the experts of the law gave King Xerxes? (*Verses 15-20*)
7. What was the outcome King Xerxes and the experts were hoping for throughout the land? (*Verse 20*)
8. Why do you think Queen Vashti was unwilling to obey the King's request? What can we learn from her courage?
9. What are the unjust and inappropriate expectations our own society places on women?
10. Think about our own Latino culture. What are some of the difficult issues we face when it comes to women and gender issues?

11. How would you describe the state of male/female issues within the Latino community today? How is it healthy? How is it unhealthy?

12. What are the things that Latina women will have to have the courage to say no to?

13. What are the ways Latino men can be advocates for change for their Latina sisters?

14. Spend some time confessing the attitudes, beliefs and behaviors that need to change within the Latino community. Ask God to help us have a healthy, biblical perspective on how women are viewed and treated in our Latino community.

**Esther**  
**Chapter 1: Part 2**

***Review: Read Esther Chapter 1 together as a group or silently***

1. Vashti was willing to stand against what she believed was unfair and humiliating treatment even if it came from the King himself. What is your reaction to decisions, laws or circumstance that negatively impacts your life or your family?

2. What is your reaction to decisions, laws or circumstance that negatively impact Latinos?

3. What are the things that can help us grow in being able to have courage to stand up to the injustices that affect our lives and the vibrancy of our Latino community?

***During the Sermon on the Mount Jesus said, “Blessed are those who hunger and thirst for justice for they will be filled”***                      ***Matthew 5***

4. How can the college environment be a training ground for you to become the kind of person who “hungers and thirsts for God’s justice on campus and in the world?”

5. What are the issues on campus that Latinos should be concerned about? What can your group do about it?

6. Spend some time in prayer over these issues:

- Thank God for the courage Queen Vashti demonstrated under pressure.
- Ask God to give you courage and a hunger for justice.
- Pray for the needs of Latino students on your campus and/or community.

## **Esther**

### **Chapter 2**

1. What did the King's personal attendants propose? (Verses 1-5)
2. Who was among the beautiful women and what do we know of her? What is her relationship to Mordecai? (Verses 5-7).
3. Who begins to take notice of her and how does this give her an upper hand in the contest? (Verses 8-9).
4. What is it that she is hiding and why? Why do you think Mordecai would forbid her to so? (Verses 10-11, 20).
5. How would you describe Esther and Mordecai's relationship? (Verses 4-7, 10-11, 15, 20)
6. What is the outcome of the contest? (Verses 17-18)
7. Where throughout this passage do you see God's favor upon Esther and Mordecai?

8. What is the relationship between Esther's success and her teachability to Mordecai's guidance?

9. Reflect on your own life: How would you rate your level of openness to God's guidance from a scale of 1-10 with ten being completely open.

10. How would you rate your level of openness to human guidance through "mentors" in your life? Describe.

11. Studies have shown that having a mentor who is tracking with you, helping you and holding you accountable to your academic goals is a major factor in the increase of graduation rates of Latinos students? Imagine your ideal mentor. How could you envision that person helping you academically and spiritually?

12. Spend some time in prayer about having an open heart to God's guidance and the mentorship of others God may send your way. Is there someone God is bringing to mind that might be able to help you spiritually and academically?



**Esther**  
**Chapter 2: Part 2**

***Review: Read Esther Chapter 2 together as a group or silently***

1. Go back to last week's study and recall what it was that Esther was hiding and why? Why do you think Mordecai would forbid her to so? (Verses 10-11, 20).
  
2. Is there ever any time or situation in our present context when it might not be wise to reveal or connect with our Latino identity?
  
3. In our present political climate, what is the "right" thing to do about revealing your citizenship or lack of it if you're undocumented?
  
4. We see God's opening doors here for Esther to accomplish his purposes for Israel. How are we seeing God opening doors for Latinos, documented or undocumented, in the United States?
  
5. What are your thoughts about God's purposes for this country and how do you envision Latinos being a positive catalyst for blessing and change?
  
6. Spend some time thanking God for His grace and provisions for Latinos in the United States. Ask Him to continue to guide us, protect us and provide for us in ways that will enable us to contribute to the flourishing of our own people and the entire nation.

**Esther**  
**Chapter 3:**

1. What controversy arose that created problems for the Jewish minority in Persia?
2. What do you know about the tradition of the Jews to not bow to idols? Can you remember anyone in the Old Testament who refused to bow to idols or worship any man but God alone?
3. Do you admire or disagree with Mordecai's stubborn response to not bow to Haman? Why?
4. Describe an experience in your own life when your own convictions about something lead you to stand your ground despite a negative backlash.
5. Has there ever been a time that you stood your ground *spiritually* and were not willing to turn away from God even when it meant being misunderstood or even rejected?
6. In v. 6 Haman discovered who Mordecai's people were. Until now the book of Esther gives no hint that the people knew the ethnic identity of Esther and Mordecai. How do you think Haman discovered Mordecai's ethnic identity?
7. In this passage we see Mordecai's ethnicity and faith tied together in that he was a Jew whose culture and religious background told him it was unacceptable to bow to idols? Are there any ways in which you see Latino culture and Latino religious faith interconnected in positive ways?
8. As you consider your own Latino identity, when is it morally or spiritually important for you to stand with your Latino people?
9. When is it important to stand your ground in your religious faith?
10. Spend some time in prayer asking God to strengthen our Godly conviction both in our faith and ethnic journeys.

**Esther**  
**Chapter 3: Part 2**

***Review: Read Esther Chapter 3 together as a group or silently***

1. What is Haman's reaction when he discovers Mordecai's ethnic identity? Describe his evil plan?
2. How does Haman's hatred not only for Mordecai but also for his entire people mirror the sentiments that we see toward Latinos today in our own country?
3. While we may not face genocide as a Latino people in the United States, what challenges or dangers do we face? How should we as Latinos who are Christian respond to these issues? How active should Christians be in pursuing justice?
4. What does Godly social action look like for Latinos who are in Christ?
5. Consider the issues of concern for Latino students on your campus. How can your Latino identity be used as a tool of God to make a difference in their lives?
6. Are there any specific actions you sense God leading you to take that will address a real concern of Latino students and also bring glory to His name?
7. Spend some time in prayer together for God's guidance about how you and your group can be a source for hope and change in these areas?

**APPENDIX 3**  
**CURRICULUM AND CONFERENCE**  
**PLANNING EXERCISE**

**ACTS Leadership Course:**

**Faith and Academic Achievement**

**Curriculum and Conference Planning Exercise: April 25, 2010**

**Mission Statement:**

*To present a holistic gospel that reconciles individuals to God and transform broken communities through the love of the Church.*

**Vision Statement:**

*Saving souls, Reviving communities, Building God's Kingdom*

This year your church has 14 youth who are going to college. If statistics are correct only 7 will complete their 4 years and graduate with their BA. Your church Pastor and Elders, who have witnessed the positive impact of a college education on entire families in the congregation, want the Youth Department to put together a one-day event that will inspire and equip students toward graduation. It must be done before students leave for college.

You have \$3,000, at least 20 church members who have graduated from college and a motivated and supportive leadership team. You also have 8 members who started but never finished college and 10 students presently in college. Your goal is to see 12 of the 14 students graduate after 4 years. Using the fact sheet on the other side develop a conference plan that will help meet your goal.

**1. Triple Constraints:**

- a. Time:
- b. Performance:
- c. Budget:

**2. Define:**

- a. What are you trying to do:
- b. Why are you doing it:
- c. How does it connect with the **Mission and Vision:**

3. **Plan:** Determine the steps, resources, and stakeholders you must engage.
  - a. List the **Resources Available** (Review case study above).
  - b. Steps to take: (Use a Separate Page or Sheet)
    - i. The Theme and Name:
    - ii. On Post-it list brainstorm all the tasks you will do.
    - iii. Create sub-units or work packages (*program, communication, etc...*)
  - c. List other **Resources** you will need:
  - d. List your **Stakeholders**: (Anyone who should care about the project's success.)
4. **Implement:** You have 3 minutes to present your plan to the Stakeholders:

## **Latino Graduation Fact Sheet and Solutions**

### **I. Latino graduation rates:**

- a. In 2011, 21 percent of Hispanics had an associate degree or higher, compared to 57 percent of Asians, 44 percent of Whites, and 30 percent of Blacks.<sup>99</sup>
- b. 51% of Latino students who start college complete a bachelor's degree in six years, compared to 59% of white students.<sup>100</sup>

### **II. Possible steps to improve low Latino graduation rates:**

#### **Structural**

1. More information about the financial aid system.
2. Better academic college preparation.
3. Better guidance counseling from the High Schools but also from Churches.

#### **Social**

1. Cross-cultural skills needed to handle the cultural and social challenges Latinos will face in predominantly white colleges.
2. A commitment of the family to support their children in college.
3. Finding mentors who will support them through their first 2 years.
- a. A better understanding of the transitions faced in going to college

#### **Spiritual**

1. A greater value for the importance of loving God with our minds.
2. A vision of how academic success can serve God's purposes
3. Developing strong spiritual disciplines to overcome the temptations in college that sidetrack academics.

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<sup>99</sup> "Insuring America's Future By Increasing Latino College Completion: Latino College Completion in 50 States," <http://www.edexcelencia.org/eaf/50states> (accessed January 20, 2013).

<sup>100</sup> "Low Hispanic College Graduation Rates Threaten U.S. Attainment Goals," Bill and Melinda Gates Foundation, March 18, 2010, <http://www.gatesfoundation.org/press-releases/Pages/american-enterprise-institute-study-shows-low-hispanic-college-graduation-rates-100318.aspx> (accessed January 20, 2013).

## **APPENDIX 4**

### **CONFERENCE DETAILS LETTER**

#### **Faith and Academics:**

#### **What To Know Before You Go**

##### **Our Purpose:**

**Faith and Academics: What to Know Before You Go** is a college conference sponsored by InterVarsity Latino Fellowship and the Latino Leadership Circle. In 2010 we saw an increase of 437,000 Black and Latino college students in the U.S. according to Pew Hispanic Center and the U.S. Census Bureau. Yet Black and Latino students continue to have some of the highest college dropout rates. And unfortunately our Churches are often at a loss of how to identify and engage the needs of their college students.

This Conference will address the need for the local Church to connect faith and academic achievement as God's purposes for our youth and to be fully invested in their spiritual and academic success. Our goal is to strengthen the Churches ability develop young leaders by helping them persist through college with a flourishing and maturing faith in Jesus Christ and who are ready to contribute to a world in need of Godly leaders. This conference will also provide Black and Latino students the knowledge, awareness and skills they need to have a thriving college experience that leads to graduation.

##### **Our Mission:**

- *Expand the Vision of Black and Latino Students for Academic Achievement*
- *Expose the Church in New York to the importance of Connecting Faith and Academics as a way to honor God with Our Minds.*
- *Encourage and support Black and Latino students Toward Graduation*

##### **Conference Date and Location:**

Saturday, August 4, 2012, 1-6pm  
New Life in the Bronx Church,  
2525 Williamsbridge Road, Bronx New York 10469

##### **Costs:**

This conference is free. However, an offering will be collected at the end of the conference to cover some of the cost of the conference.

## Conference Schedule

**1:00 Session 1---Loving God With Our Mind: A Biblical Perspective on The Development and Discipleship of the Mind**

Speaker: Rev David Ramos, Director of the Latino Leadership Circle

**2:00 Student Testimony- How I Overcame Obstacles in College**

**2:20 Session 2---Understanding The College Context: Opportunities and Challenges Black and Latino Students Face**

Rev Orlando Crespo, National Director of InterVarsity Latino Fellowship

**3:15 Seminars:**

- a. Let Go/Let Grow: Parenting a College Student
- b. Dollars and Sense: Managing Your Finances and College Budget
- c. Empowered for Academic Success: Developing Good Study Habits
- d. College Essentials: *Guide to College Resources*

**4:30 How to Stay Motivated Academically Toward Graduation Panel Discussion Panelist:**

Pastor Robert Cole----Guidance Counselor at Lehman College

Rev Jonathan Roque-Sr. Assistant Director of Student

*Finance at Fordham University*

Facilitator: Rev Orlando Crespo----Author, *Being Latino in Christ*

Josie Cole---Director of Everlasting Hope Academic Program

**6:00 Free Will Offering and Closing Prayer**

**To Register Go To:** [FaithandAcademics.eventbrite.com](http://FaithandAcademics.eventbrite.com)



## **APPENDIX 5 QUESTIONNAIRE**

### **Faith and Academic Achievement College Curriculum: What to Know Before You Go---August 4, 2012**

**Survey Instructions:** Please read each statement carefully and respond by circling the response that describes your personal reaction to this statement. Please be completely open and honest in your responses to make the information useful for future conferences and the development of this curriculum.

Name: \_\_\_\_\_ Age: \_\_\_\_\_ Male \_\_\_\_\_ Female \_\_\_\_\_

Schooling: \_\_\_\_\_ High School \_\_\_\_\_ College \_\_\_\_\_ College Graduate \_\_\_\_\_ Other:  
Describe: \_\_\_\_\_

Name of Church: \_\_\_\_\_

Church Address: \_\_\_\_\_

Name of Seminar I Attended: \_\_\_\_\_

#### **This Conference helped me to:**

**Gain a greater biblical understanding of how I can love God with my mind.**

Strongly Agree-5      Agree-4      Undecided-3      Disagree-2      Strongly Disagree-1

**Gain greater insight on how my college education can be something God can use for  
his plans and purposes.**

Strongly Agree-5      Agree-4      Undecided-3      Disagree-2      Strongly Disagree-1

**Have a better understanding of what I need to do to succeed in college.**

Strongly Agree-5      Agree-4      Undecided-3      Disagree-2      Strongly Disagree-1

**Gain knowledge of what the college experience is like**

Strongly Agree-5      Agree-4      Undecided-3      Disagree-2      Strongly Disagree-1

**Have a greater awareness of what I need to do to be prepared for college**

Strongly Agree-5      Agree-4      Undecided-3      Disagree-2      Strongly Disagree-1

**Have greater motivation to work hard in college and overcome the obstacles I may face.**

Strongly Agree-5      Agree-4      Undecided-3      Disagree-2      Strongly Disagree-1

**Gain tools on how I can grow and improve as a college student.**

Strongly Agree-5      Agree-4      Undecided-3      Disagree-2      Strongly Disagree-1

**See what I can do to continue to grow in my faith while in college**

Strongly Agree-5      Agree-4      Undecided-3      Disagree-2      Strongly Disagree-1

**See how I can actively serve God while in college.**

Strongly Agree-5    Agree-4    Undecided-3    Disagree-2    Strongly Disagree-1

**Gain inspiration to work hard to attend and graduate from college.**

Strongly Agree-5    Agree-4    Undecided-3    Disagree-2    Strongly Disagree-1

**Gave me greater vision for my academic achievement in college.**

Strongly Agree-5    Agree-4    Undecided-3    Disagree-2    Strongly Disagree-1

**Learn study skills that can help me succeed in college**

Strongly Agree-5    Agree-4    Undecided-3    Disagree-2    Strongly Disagree-1

**Convinced me that Churches needs to be involved in seeing more of their Black and Latino congregants attend and graduate from college.**

Strongly Agree-5    Agree-4    Undecided-3    Disagree-2    Strongly Disagree-1

**How to stay motivated to succeed academically and graduate.**

Strongly Agree-5    Agree-4    Undecided-3    Disagree-2    Strongly Disagree-1

**Showed me how my faith can grow and mature in college**

Strongly Agree-5    Agree-4    Undecided-3    Disagree-2    Strongly Disagree-1

**How to overcome challenges and obstacles in college.**

Strongly Agree-5    Agree-4    Undecided-3    Disagree-2    Strongly Disagree-1

**Develop study skills that can help me succeed in college**

Strongly Agree-5    Agree-4    Undecided-3    Disagree-2    Strongly Disagree-1

**Showed me how my faith can grow and mature in college**

Strongly Agree-5    Agree-4    Undecided-3    Disagree-2    Strongly Disagree-1

**How to overcome challenges and obstacles in college.**

Strongly Agree-5    Agree-4    Undecided-3    Disagree-2    Strongly Disagree-1

**(Answer if applicable to you) Gave me motivation to return to college and finish my degree.**

Strongly Agree-5    Agree-4    Undecided-3    Disagree-2    Strongly Disagree-1

**Parents Section:**

**Helped me to understand how I can help my child succeed in college.**

Strongly Agree-5    Agree-4    Undecided-3    Disagree-2    Strongly Disagree-1

**Helped me to begin to let go and trust God for my child's college experience.**

Strongly Agree-5    Agree-4    Undecided-3    Disagree-2    Strongly Disagree-1

**Helped me to see new ways I can be in prayer for my child's college experience.**

Strongly Agree-5    Agree-4    Undecided-3    Disagree-2    Strongly Disagree-1

**Helped me to understand how I can help my child succeed in college.**

Strongly Agree-5    Agree-4    Undecided-3    Disagree-2    Strongly Disagree-1

**Is there anything you'd recommend to improve this conference?**

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**APPENDIX 6**  
**CONFERENCE EVALUATION FORM**

**Faith and Academic Achievement Seminar Evaluation**  
**August 4, 2012**

**Survey Instructions:** Please read each statement carefully and circle the response that describes your personal reaction to this statement.

Seminar Attended: \_\_\_\_\_

Name: \_\_\_\_\_ Age: \_\_\_\_\_ Male \_\_\_\_\_ Female \_\_\_\_\_

Schooling: \_\_\_\_\_ High School \_\_\_\_\_ College \_\_\_\_\_ College Graduate \_\_\_\_\_ Other:  
Describe: \_\_\_\_\_

1. What was most helpful about this seminar to you?

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2. What was least helpful about this seminar to you?

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3. Any suggestions on how we can improve this seminar?

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4. How would you rate the overall quality of this seminar?

Very helpful-5	Helpful-4	Somewhat helpful-3	Not helpful-2	Not helpful at all-1
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5. How would you rate the overall effectiveness of the Seminar Leader?

Very Effective- 5	Effective- 4	Somewhat Effective-3	Not Effective- 2	Not Effective At All-1
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6. Do you have any suggestions about other seminar topics we should consider in future conferences?

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**APPENDIX 7  
BUDGET**

Budget Item	Estimated Amount	Actual Amount
Office Supplies	\$325.00	\$125
Postage	\$100.00	\$45.89
Printing/Copier	\$850.00	\$325.50
Travel/Meals/Lodging for Writing Team Retreats	\$1,500.00	\$235.93
Travel: General	\$800.00	\$425
Administration	\$200.00	\$300
Meals: Local	\$225.00	\$110
Site Team Meetings	\$300.00	\$132
Miscellaneous	\$100.00	\$65
TOTAL	\$4,400	



**APPENDIX 8**  
**NEW LIFE COLLEGE SCHOLARSHIP FUND**

**MOSTAUSO: The New Life in The Bronx Scholarship Fund**

**Name of the Scholarship Fund:**

In honor of the youth who founded this scholarship fund, the name of the award will be called ***MOSTAUSO Bronx Scholarship Fund***. The youth founders are Mikaela Cole, Omar Thomas, Shianne Grose, Tyisha Griffiths Aday Stewart, Ukari Bakosi, Shane Grose and Obiara Okeke.

Our rationale for naming the fund after those youth who developed it is to honor their efforts but also to set them up well for their own future success as they demonstrate their own extra-curricular involvement on their college applications. This will be a valuable resource to many future Bronx students and our youth founders should be able to take credit for it.

**The Type of Scholarship:**

This scholarship will be a one-time grant but participants will be permitted to reapply each year they are in college if they have maintained their GPA above 3.0. However, preference will be given to new applicants for the new scholarship year.

**The Criteria:**

1. Willing to participate in the New Life and Academics Conference and Mentoring Program
2. A demonstrated need for financial aid. Those with the greatest need will have priority.
3. A Grade Point Average (GPA) of 3.0.  
*Note: If a 3.0 is not held, a one- semester grace period will be given to raise it but with a decrease of \$100. If it is not raised, the participant cannot apply for the Scholarship the next year.*
4. A participating member of a Bronx Church
5. Preference will be given if the applicant is from New Life in The Bronx Church and Everlasting Hope Ministries.

6. Applications must be mailed by March 17, 2013.

### Monetary Goals:

The goal is to get the Mostauso Fund to \$5,000 by 2016 by the following timetable:

Year	Scholarship Amount
July 2013 (Year 1)	2,000
July 2014 (Year 2)	3,000
July 2015 (Year 3)	4,000
July 2016 (Year 4)	5,000

### Fundraising Goals for Year 1 and 2:

The New Life Youth Ministry has committed to raise the first year's funds through personal goals of each founding member and Rev Crespo, books sales (IVP books donated by Rev Crespo), a dance-thon, bake sales and several other fundraisers.

Personal Financial Commitments <sup>101</sup>	Amounts
Rev Crespo	\$500
Mikaela Cole	\$150
Omar Thomas	\$75
Shane Grose	\$75
Tyisha Griffiths	\$100
Ukari Bakosi	\$200
Aday Stewaert	\$75
Shianne Grose	\$75
Obiara Okeke	\$50
Total:	\$1300
Amount to be raised:	\$700

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<sup>101</sup> The founders are required to contribute something to the fund. However, they could choose to give whatever amount they thought they could commit to and fulfill. These are the amount they carefully chose for themselves.

**Fundraising Goals for Years 3 and 4:**

The Youth Ministry is committed to raise \$3,000 each year for the fund after years 1 and 2. However, because the fund will continue to increase toward our goal of \$5,000 by 2016, we are requesting the New Life in The Bronx Church commit to contributing the additional \$2,000 for years 3 and 4 and proceeding years the fund is active.

**Application Process:**

The New Life Youth Committee in consultation with Rev Orlando Crespo will select a sub-committee of 5 New Life Members composed of 3 youth and 2 adults. The committee will read all applications and selections will be made by June 1 of each year and will be based on the applicant's ability to meet the fund criteria and the strength of their responses.

The following information will be gathered:

Name, Age

SAT Scores

Grade Point Average (GPA)

Extra-Curricular Activities

Community Volunteer Work

Church Involvement

Church Contact

Pastor's Name

Pastor's Reference Letter

A Short Essay on: *Why I am Commitment to Starting and Finishing College*

**Scholarship Fund Committees**

Selection Board: Shianne Grose, Shane Grose, Mikaela Cole

Fundraising Committee: Tyisha Griffiths,

Treasurer: Ukari Bakosi

Application and Grading System: Entire Youth Leadership Team

**APPENDIX 9**  
**LETTING GO AND LETTING GROW:**  
**EVALUATION RESULTS**

**Faith and Academic Achievement Seminar Evaluation**

**August 4, 2012**

**Seminar Name: Letting Go and Letting Grow**

<b>Demographic:</b>		
Ages ranged from 49 to 63	1 of 4 were Male 3 of 4 were Female	1 of 4 had some college 2 of 4 had a Bachelor's Degree 1 of 4 had a Master's degree

1. What was most helpful about this seminar to you?

- ❖ The do's and don'ts before letting go and how to continue communication when they are gone.
- ❖ As a parent, it's okay to let go of our children, even though they make mistakes.
- ❖ The insight into scripture of the Father and the prodigal son
- ❖ The advice given on how to handle transitions
- ❖ Sharing and hearing other's stories.
- ❖ It caused me to be more intentional about preparing my daughter and myself for her departure.

2. What was least helpful about this seminar to you?

- ❖ Nothing was unhelpful

3. Any suggestions on how we can improve this seminar?

- ❖ None (2)
- ❖ More time to do the whole packet as a group
- ❖ Give wide publicity for more people to attend

4. How would you rate the overall quality of this seminar?

- ❖ 4 of 4 answered Very Helpful

5. How would you rate the overall effectiveness of the Seminar Leader?

- ❖ 4 of 4 answered Very Effective

6. Do you have any suggestions about other seminar topics we should consider in future conferences?

- ❖ One on one counseling for child and parent, to understand roles and boundaries of college.
- ❖ Definitely keep this seminar.
- ❖ How to get connected with support systems once on campus. Developing a checklist for college students to complete.
- ❖ How to cope when things aren't going so well.

**APPENDIX 10**  
**DOLLARS AND SENSE COLLEGE FINANCES SEMINAR**  
**EVALUATION RESULTS**

**Faith and Academic Achievement Seminar Evaluation**  
**August 4, 2012**

**Seminar Name: Dollars and Sense**

<b>Demographic:</b>		
<b>Ages ranged from 14 to 17*</b>	<b>3 of 7 were Male</b> <b>4 of 7 were Female</b>	<b>6 of 7 were in High School*</b>

1. What was most helpful about this seminar to you?

- ❖ Learning about all the grants and loans that you can receive from the government.
- ❖ It taught me the different costs of colleges.
- ❖ How to attain scholarships and avoid scams online re:FAFSA
- ❖ Different websites for scholarships
- ❖ The six applications that are mandatory for college

2. What was least helpful about this seminar to you?

- ❖ Nothing was unhelpful

3. Any suggestions on how we can improve this seminar?

- ❖ None (6)
- ❖ Shorten it

4. How would you rate the overall quality of this seminar?

6 of 7 answered Very Helpful

1 of 7 answered Helpful

5. How would you rate the overall effectiveness of the Seminar Leader?

5 of 7 answered Very Effective

2 of 7 answered Effective

6. Do you have any suggestions about other seminar topics we should consider in future conferences?

- ❖ No (4)
- ❖ How to beware of the temptations in college.
- ❖ How to maintain your faith at college.
- ❖ College searches: when to start, how to go about the process
- ❖ Types of colleges
- ❖ Deciding a career

\*One woman who attended did not enter her age/educational background. She was there gathering information for her son who is currently in grade school.



**APPENDIX 11**  
**EMPOWERED FOR ACADEMIC SUCCESS SEMINAR**  
**EVALUATION RESULTS**

**Faith and Academic Achievement Seminar Evaluation**  
**August 4, 2012**

**Seminar Name: Empowered for Academic Success**

<b>Demographic:</b>		
<b>Ages ranged from 11 to 19</b>	<b>8 of 8 were Male</b>	<b>5 of 8 were in High School</b> <b>2 of 8 were in College</b> <b>1 of 8 was in middle school</b>

1. What was most helpful about this seminar to you?

- ❖ Learning to properly distribute my time during the day.
- ❖ It taught good study habits that are good for not only college but also high school.
- ❖ Study habits and time planning.
- ❖ Amazing advice on how to manage your time and how to keep your priorities in order.
- ❖ It made me realize some things I need to change.
- ❖ Developing a schedule and creating habits within that schedule

2. What was least helpful about this seminar to you?

- ❖ Nothing was unhelpful (7)
- ❖ The talk about where I am educationally.

3. Any suggestions on how we can improve this seminar?

- ❖ None (4)
- ❖ Take more time to get through material (2)
- ❖ Add fun activities, games, etc.
- ❖ Rotating seminars so everyone can get all essentials

4. How would you rate the overall quality of this seminar?

4 of 8 answered Very Helpful

4 of 8 answered Helpful

5. How would you rate the overall effectiveness of the Seminar Leader?

7 of 8 answered Very Effective

1 of 8 answered Effective

6. Do you have any suggestions about other seminar topics we should consider in future conferences?

- ❖ No (5)
- ❖ Good social habits
- ❖ Time keeping, future teenagers, future parenting.
- ❖ “To get more people in these conferences, networking”

**APPENDIX 12**  
**FAITH AND ACADEMIC ACHIEVEMENT CONFERENCE**  
**EVALUATION RESULTS**

**Faith and Academic Achievement Conference and Curriculum: What to Know  
Before You Go**

<b>Demographic</b>			
30 in Attendance. 18 filled Evaluation. 11 Of 18 Male 6 Of 18 Female	Age range: 13 to 63	12 of 18: High school* 1 of 18 in College 3 of 18: College graduate 1 of 18: Master's level 1 of 18 did not answer	15 of 18 attend New Life 2 of 18 attend Damascus Christian Church 1 of 18 did not answer

<b>Strongly Agree-5</b>	<b>Agree-4</b>	<b>Undecided-3</b>	<b>Disagree-2</b>	<b>Strongly Disagree-1</b>
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**This Conference helped me to:**

**1. Gain a greater biblical understanding of how I can love God with my mind.**

5 of 18 answered Strongly Agree

11 of 18 answered Agree

2 of 18 answered Undecided

**2. Gain greater insight on how my college education can be something God can use for his plans and purposes.**

10 of 18 answered Strongly Agree

7 of 18 answered Agree

1 of 18 answered Not Applicable

**3. Have a better understanding of what I need to do to succeed in college.**

9 of 18 answered Strongly Agree

7 of 18 answered Agree

1 of 18 answered Undecided

1 of 18 answered Not Applicable

**4. Gain knowledge of what the college experience is like**

6 of 18 answered Strongly Agree

8 of 18 answered Agree

2 of 18 answered Undecided

1 of 18 left blank

1 of 18 answered Not Applicable

**5. Have a greater awareness of what I need to do to be prepared for college**

8 of 18 answered Strongly Agree

7 of 18 answered Agree

1 of 18 answered Undecided

1 of 18 answered Not Applicable

**6. Have greater motivation to work hard in college and overcome the obstacles**

**I may face.**

11 of 18 answered Strongly Agree

4 of 18 answered Agree

2 of 18 answered Undecided

1 of 18 answered Not Applicable

**7. Gain tools on how I can grow and improve as a college student.**

5 of 18 answered Strongly Agree

8 of 18 answered Agree

4 of 18 answered Undecided

1 of 18 answered Not Applicable

**8. See what I can do to continue to grow in my faith while in college**

7 of 18 answered Strongly Agree

6 of 18 answered Agree

1 of 18 answered Undecided

1 of 18 left the question blank

1 of 18 answered Not Applicable

**9. See how I can actively serve God while in college.**

5 of 18 answered Strongly Agree

8 of 18 answered Agree

3 of 18 answered Undecided

1 of 18 left the question blank

1 of 18 answered Not Applicable

**10. Gain inspiration to work hard to attend and graduate from college.**

9 of 18 answered Strongly Agree

7 of 18 answered Agree

1 of 18 left the question blank

1 of 18 answered Not Applicable

**11. Gave me greater vision for my academic achievement in college.**

8 of 18 answered Strongly Agree

4 of 18 answered Agree

4 of 18 answered Undecided

1 of 18 left the question blank

1 of 18 answered Not Applicable

**12. Learn study skills that can help me succeed in college**

9 of 18 answered Strongly Agree

4 of 18 answered Agree

1 of 18 answered Undecided

1 of 18 answered Disagree

2 of 18 left the question blank

1 of 18 answered Not Applicable

**13. Convinced me that Churches needs to be involved in seeing more of their Black and Latino congregants attend and graduate from college.**

10 of 18 answered Strongly Agree

3 of 18 answered Agree

3 of 18 answered Undecided

1 of 18 left the question blank

1 of 18 answered Not Applicable

**14. How to stay motivated to succeed academically and graduate.**

8 of 18 answered Strongly Agree

6 of 18 answered Agree

1 of 18 answered Undecided

2 of 18 left the question blank

1 of 18 answered Not Applicable

**15. Showed me how my faith can grow and mature in college**

9 of 18 answered Strongly Agree

7 of 18 answered Agree

1 of 18 left the question blank

1 of 18 answered Not Applicable

**16. How to overcome challenges and obstacles in college.**

6 of 18 answered Strongly Agree

9 of 18 answered Agree

1 of 18 answered Undecided

1 of 18 left the question blank

1 of 18 answered Not Applicable

**17. Develop study skills that can help me succeed in college**

8 of 18 answered Strongly Agree

5 of 18 answered Agree

3 of 18 answered Undecided

1 of 18 left the question blank

1 of 18 answered Not Applicable

**18. Showed me how my faith can grow and mature in college**

7 of 18 answered Strongly Agree

9 of 18 answered Agree

1 of 18 left the question blank

1 of 18 answered Not Applicable

**19. How to overcome challenges and obstacles in college.**

6 of 18 answered Strongly Agree

10 of 18 answered Agree

1 of 18 answered Undecided

1 of 18 answered Not Applicable

**20. (Answer if applicable to you) Gave me motivation to return to college and finish my degree.**

3 of 18 answered Strongly Agree

15 of 18 answered Not Applicable



**Parents Section:**

**21. Helped me to understand how I can help my child succeed in college.**

3 of 4 answered Strongly Agree

1 of 4 answered Agree

**22. Helped me to begin to let go and trust God for my child's college experience.**

3 of 4 answered Strongly Agree

1 of 4 answered Undecided

**23. Helped me to see new ways I can be in prayer for my child's college experience.**

3 of 4 answered Strongly Agree

1 of 4 answered Agree

**24. Helped me to understand how I can help my child succeed in college.**

2 of 4 answered Strongly Agree

2 of 4 answered Agree

**Is there anything you'd recommend to improve this conference?**

- ❖ Have multiple (maybe 2) seminars for all to attend.
- ❖ Make a dollar & sense & Empowering Academic Success mandatory requirement that everyone gets to participate in.
- ❖ Make it shorter
- ❖ Network with others and spread the information from these conferences out to other churches and organizations.
- ❖ More information on overcoming obstacles.
- ❖ Make the seminar sections longer.
- ❖ Ten people said no.
- ❖ "It was a blessed-filled and eye opening seminar. It really gave me a new way of thinking and asking seeking, and knocking for the opportunities that God has for my child. The seminar has blessed me in the knowledge and the power that all is possible through God. I will continue my college goals. It really motivated me. Job well done."
- ❖ "This conference blessed me and motivated me to go after my goals and college degree. And also this conference opened my eyes and heart in what I am called to do in ministry."

\*Though the demographic section reads "12 of 18 in high school," it's really 11 of 18 in high school, while one parent has a high school degree.

**APPENDIX 13**  
**BIENVENIDOS! LAFE PROXĒ STATION SCRIPT**

**Step 1:** Introduce yourself and ask permission to have a conversation with them about spiritual matters.

“Bienvenidos. We would like to welcome you to an interactive conversation today.” “I’m \_\_\_\_\_ with InterVarsity LaFe and we’re actually talking to people today about the idea of welcome and hospitality. Feel free to help yourself to some food and a drink and then we’d love to ask you a few questions about “welcome” on our campus.”

“Okay, we are asking people to vote on a few questions related to hospitality on our campus. Would you like to participate by putting some of your responses up on our display?” (Hand them as many stickers and/or post-its as they need).

**Step 2:** Instruct student on how to interact with the station.

“The first question is: How welcoming is our campus?” (Instruct student to place a sticker in one of the circles for: Very welcoming, somewhat welcoming, not welcoming)

“Second question: Where have you found your space or community of welcome on campus?” (Have student write it on a post-it note and place in the box.) Walk around door with the student and say something like this, “Thanks for participating with that part now on the back of the door we are interested more specifically in spirituality as it relates to the campus.

Third question on the back of the door: “In terms of religious groups on campus,

where have you been welcomed on campus?” (Have student write it in on a post-it note).

Fourth question: “How good are Christians at welcoming people?” (Again have student place a sticker in very welcoming, somewhat welcoming, or not welcoming.)

**Step 3:** Ask follow up questions and transition to spiritual discussion. At this point, ask a follow up question, like “Obviously you have had some interaction with Christians, why did you choose what you did?” “Great, well thank you for your time, if you have a few more minutes I’d love to get your response to this and discuss it a little more.”

If student says yes, continue on to these questions:

How is what you chose different to how you see God welcoming people?

How do you see God’s welcome in your life?

**Step 4:** Share the Gospel.

In InterVarsity we’ve experienced God as a God of welcome. I just want to show you this story from Jesus. It’s a story of two brothers, one runs away and squanders all of his father’s money. He then returns to ask his father for a job and the father runs to him to embrace him and throws this huge party for him. It is really a story of the loving nature of God and God’s welcome and grace for us even in our brokenness. This is what the father does at the end of the story (look at verse on the banner.) “Filled with love and compassion, he ran to his son, embraced and kissed him...we must celebrate with a feast, for this son of man was dead and has now returned to life. He was lost but now he is found.” Luke

(If the student seems more interested in the story you may choose to look at it more with them and read through it together, explaining the role of each character.)

3. Would you like to hear more about how God wants to welcome you like this?

“Look! I stand at the door and knock. If you hear me calling and open the door, I will come in, and we will share a meal as friends.” Revelation 3:20.

It’s about Jesus asking to come into our lives to come and commune and have fellowship with us. As Christians we believe that we are broken and need God to welcome us back into fellowship through Jesus’ death and resurrection. If we open our hearts to God and ask him for forgiveness, he welcomes us back into the family of God.

Share Gospel. You may choose to use the Four Circles diagram or you could look at Ephesians 2:1-10 as a mini-GIG at the station and unpack the passage with the student.

## **APPENDIX 14**

### **LAFE PROXE STATION EVALUATION**

#### **LaFe Proxe Feedback**

1. What are the strengths of the proxie station?

- The general topic of welcome is a very attractive and non-threatening topic that has the potential to draw a wide variety of people and can easily tap into a deeper place if people haven't felt welcomed.
- The proxie is very easy to enter into, people like to talk about how they felt welcome or where they feel welcome so beginning the conversation is easy
- It also lends itself to further conversation about where people feel welcome, you aren't really trying to force a convo but it flows naturally and you can learn more about someone's life as to why they feel welcome in the circle they have chosen
- There's not a ton to remember. The first 4 questions flow really easily because they're all on the board. The "Bienvenidos" sign does attract Latino students but more so, having Pan Dulce and playing Spanish music caught people's attention even more so. But it still is relevant to the whole campus. So, great for cross-cultural witness all around.
- The prodigal son story is very appropriate to Latinos for a few reasons. They connect to the party at the end and the overall sense of family dynamics.
- Conversations were easy to start. But, they tended to stay shallow (more on this below).
- Students come to the station to see what we're doing. So, it's interesting to them.

- Most students can learn to take someone through this proxy with very little training. The questions are direct.

## 2. What are some of the weaknesses of the proxe station?

- No obvious weaknesses that I could see
- The only thing I would say is moving from the question about how Christians are welcome to the story of the prodigal son...but it really wasn't that bad.
- the little stars were really hard to get off of the sheet
- How to tell the story at the end. There needs to be some more specific transition sentences and very clear script created. People got pretty lost in the midst of sharing the story and didn't know how to help people engage with the story.
- The door doesn't look like a door because it's covered with paper.
- There is no symbol for Islam on the area where different religions are represented. This caused great grief from a Muslim student "Why isn't my religion on here?" That can be easily fixed!
- The most obvious weakness at ELAC, an urban commuter campus that is 70% Latino, is that it doesn't tap into the core needs of the community. Our students have no problem feeling welcome because they are the majority. A few years ago we used the same passage and made a proxe about people's experience with their dad. We called it "Who's Your Daddy?", and it helped us have deeper conversations than the Bienvenidos Proxe.

3. How easy was it to get into conversation? How easy was it to take people through the entire proxie?

- The proxie is very self-explanatory and it is helpful that most of it is written on the poster.
- It is very easy to get into conversation because we are asking people about their opinions of the campus first so we aren't immediately asking them solely about themselves but about how others interacted with them(if that makes sense)
- if flowed pretty naturally between the questions because they were very similar, once again the transition from Christians to the prodigal son was a little awkward
- Easy all the way up until the story. Also need some way to help people in the beginning know that they are getting into a spiritual conversation. Perhaps have an InterVarsity banner out there as well? I think it was a bit confusing for people because it said "Bienvenidos" so even though we said we were a Christian group, it still caught them off guard a lot once the whole back side of the proxie was about religion. I think they thought we were just a Latino org.
- Very easy, but, we did a lot of training to help students go through it. The bigger issue for me is teaching students to see the proxie as a tool for conversation, and not just an end in itself. Students with good communications skills can go back and forth between the questions on the proxie and questions that come up in the flow of a real conversation.

4. Structurally, what recommendations do you have to improve the proxie?

- The door set-up is very visually appealing.

- It can get a little crowded, maybe instead of it being tall have it be wide? so more people can be around it. Otherwise it looked nice and still functioned well or even maybe a few mini ones for more people to come up to
- Door is too heavy to transport. Maybe use plywood and put a door handle on it to still make it look like a door. Agreed: it does get crowded. Not sure how to help with this.
- Needs to fit a 30X80 door, so prints should be 25X60. I have a Rav4 and had a hard time fitting it in the cabin. My concern is that people are taking too long in set-up because of the transportation issue.

5. Script-wise, what suggestions do you have of what to change to make it a better script?

- I found it helpful to stay away from the word Christian in IVCF (since many Latinos are catholic) and I would mention that it is put on by La Fe, a Latino bible study (which isn't as threatening)
- I also tried to bring down the language and add humor (i.e. front vs. back of door= now let me welcome you to the other side of the door!)- especially when telling the parable (squanders his money= parties like a rock star)
- I skipped the questions at the end of step 3 (they seemed to get too deep too quickly- they seem to fit better after the parable is told) - AGREED
- For some people that didn't consider themselves Christian I didn't ask the 123 listed, i asked a more general "can you relate to this story at all"- since some people would deny being any of the 3.- This is good.



- the transition to the story and God in their own lives seemed a little stretched and formal. Maybe after asking how they felt welcomed by Christians you could ask did you ever to go an event or interact with God for yourself? (this is not perfect obviously) why or why not?-----then ask like have you ever thought about how God tries to welcome us in comparison to how you felt welcome at the school? then go from there
- Opening lines: “Tell us how welcoming our campus is! Put a sticker on our door!” Or “Come eat Pan Dulce, talk about hospitality with us.” - (this caught the attention of a lot of the Latino folks).
- Need to state clearly: “I am a part of InterVarsity Christian Fellowship (or Latino Bible study) and we’re asking students about hospitality - both in terms of our campus as a whole but also in terms of religious groups. Let’s start with the campus...” (to prevent bait and switch).
- To transition to story, talk about context of story. “In Jesus’ day, there were a lot of unwelcoming religious people. In fact, Jesus was hanging out with the outcasts of society and the religious leaders didn’t like that. So this is what Jesus tells them in response.”
- Need to anticipate that a lot of people (especially Catholics) have heard story of prodigal son. How keep them engaged even if they’ve heard it before? One way I discovered was to start with the context. “Cool! You have heard this story before. Did you know that Jesus told it in response to a bunch of religious leaders who thought they were too good to hang out with “sinners?”

- Need better reflective questions to help them engage with the story. Not just: “Are you far away from him?, etc.” Something that gets at: “What sticks out to you in the story? Anything that surprises you about the welcoming of God?” I don’t have a lot of good suggestions, just know it was hard to help people find themselves in the story especially if they had never been religious before. Most of our students told the story and then just said “have a nice day.”
- Need clearer response. HOW do you come back to the father? This proxie was great for just an invite to an event, but I wonder if there could be more on how to actually use the story to share the gospel with people. What’s the “end goal?” For them to hear the story? To identify their need? To hear a gospel summary? Beyond inviting to our event, I wasn’t totally sure.

6. General feedback or thoughts on how to improve on the overall proxie?

- I thought the proxie was very good. Easy to do and people seemed to like it. I also think it was a good especially since the year is winding down. It causes people to reflect on their year
- Mostly, the build of it is excellent. It’s just filling out how to have the actual spiritual conversation. More specific “lines” to say would be helpful. (See my thoughts above).

## APPENDIX 15 PHOTOGRAPHS



Christian Faith and Ethnic Identity Seminar at LaFe Student Conference.



LaFe Campus Minister Leah Colon having a spiritual conversation with a Latino student using the LaFe Bienvenidos Proxe Station, December 2012.



Latino student reading other students responses posted on the Bienvenidos Proxe Station, December 2012

**APPENDIX 16**  
**DISCIPLING LATINO STUDENTS TOWARD GRADUATION**

Graduation Seminar Evaluation

Instructions: Please read each statement carefully and respond by circling the response that describes your personal reaction to this statement. Please be completely open and honest in your responses to make the information useful for the presenter growth and development.

Name of Presenter: Orlando Crespo

Evaluation Responses: \_\_\_\_25\_\_\_\_

Date: \_\_\_\_March 8, 2012\_\_\_\_

Seminar Title: Discipling Latino Students Toward Graduation

1. Did the presentation have an organizing structure that you could notice? (Please circle your choice.)  
25 out of 25 answered: Clearly evident organization of structure (structure obvious in evident progression of points)
2. How would you describe your involvement (participation) in arriving at the conclusion of this presentation?  
7 out of 25 answered: The conclusion was already made for me.  
4 out of 25 answered: I joined in forming the conclusion.  
14 out of 25 answered: No conclusion was offered, so I made my own.
3. This presentation has a clear central idea (main point), which I could sense. (Please circle your choice)  
10 out of 25 Strongly Agreed  
13 out of 25 Agreed  
2 out of 25 were Undecided
4. I could easily follow the organization of this presentation/seminar.  
15 out of 25 Strongly Agreed  
10 out of 25 Agreed
5. The speaker caught my attention by appealing to varied types of mental imagery and thought provoking illustrations.

- 2 out of 25 Strongly Agreed
  - 13 out of 25 Agreed
  - 6 out of 25 were Undecided
  - 4 out of 25 Disagreed
6. The speaker effectively held my attention.
    - 9 out of 25 Strongly Agreed
    - 13 out of 25 Agreed
    - 3 out of 25 were Undecided
  7. This presentation/seminar was interesting and easy to listen to.
    - 13 out of 25 Strongly Agreed
    - 7 out of 25 Agreed
    - 5 out of 25 were Undecided
  8. I felt the speaker properly explained and applied the message.
    - 12 out of 25 Strongly Agreed
    - 12 out of 25 Agreed
    - 1 out of 25 was Undecided
  9. I felt I knew exactly what was expected of me through this presentation/seminar.
    - 8 out of 25 Strongly Agreed
    - 12 out of 25 Agreed
    - 5 out of 25 were Undecided
  10. In my judgment the presenter did not prove his point in this presentation/seminar.
    - 1 Out of 25 Strongly Agreed\*
    - 1 Out of 25 Agreed\*
    - 14 Out of 25 Disagreed
    - 9 Out of 25 Strongly Disagreed

\* Two people either agreed/strongly agreed with this statement. Based on their other answers, I can assume that they misread the options and actually meant to agree and strongly agree.
  11. What is your impression of the presenter's opening remarks?
    - 8 Out of 25 Strongly Agreed
    - 10 Out of 25 Agreed
    - 5 Out of 25 were Undecided
    - 2 Out of 25 left this answer blank
  12. To what degree did you find the presenter's line of thought clear?
    - 4 Out of 25 answered Vivid
    - 17 Out of 25 answered Clear-cut
    - 3 Out of 25 answered Intelligible
    - 1 Out of 25 answered both Clear-cut and Intelligible
  13. The logic of this presentation/seminar was:
    - 4 Out of 25 answered Indisputable
    - 20 Out of 25 answered Convincing



1 out of 25 answered Acceptable

14. In my judgment, the presenter's concluding remarks in this presentation/seminar were:

2 Out of 25 answered Impressive

15 Out of 25 answered Effective

6 Out of 25 answered Relevant

1 Out of 25 answered Weak

15. How would you rank this presentation/seminar in value to you?

15 Out of 25 answered Important

7 Out of 25 answered Worthwhile

3 out of 25 Medium

16. Circle the number that most nearly indicates the relative effectiveness of you as a listener.

Attentive /Inattentive

12 out of 25 answered Attentive (1)

7 out of 25 answered Somewhat Attentive (2)

4 out of 25 answered Neither Attentive/nor inattentive (3)

1 out of 25 answered Somewhat inattentive (4)

Active/Passive

8 out of 25 answered Active (1)

9 out of 25 answered Somewhat Active (2)

4 out of 25 answered Neither Active/nor passive (3)

2 out of 25 answered Somewhat Passive (4)

1 out of 25 answered Passive (5)

Sharp/Dull

5 out of 25 answered Sharp (1)

12 out of 25 answered Somewhat Sharp (2)

7 out of 25 answered Neither Sharp/nor dull (3)

Effective/Ineffective

8 out of 25 answered Effective (1)

8 out of 25 answered Somewhat Effective (2)

6 out of 25 answered Neither Effective/nor ineffective (3)

1 out of 25 answered Somewhat Ineffective (4)

Valuable/Worthless

13 out of 25 answered Valuable (1)

6 out of 25 answered Somewhat Valuable (2)

4 out of 25 answered Neither Valuable/nor worthless (3)

1 out of 25 answered Somewhat worthless (4)

Fast/Slow

3 out of 25 answered Fast (1)

9 out of 25 answered Somewhat Fast (2)

9 out of 25 answered Neither Fast/nor Slow (3)

2 out of 25 answered Somewhat slow (4)

Clear/Hazy

8 out of 25 answered Clear (2)

11 out of 25 answered Somewhat Clear (2)

4 out of 25 answered Neither Clear/nor Hazy (3)

1 out of 25 answered Hazy (4)

Good/Bad

11 out of 25 answered Good (1)

8 out of 25 answered Somewhat Good (2)

4 out of 25 answered Neither Good/Nor bad (3)

1 out of 25 answered Somewhat bad (4)

17. Circle the number that most indicates the level (1 through 5) of learning and knowledge received.

Gained New Insights/Gained No New Insights

15 out of 25 Gained New Insight (1)

6 out of 25 Gained Some New Insight (2)

4 out of 25 answered Neutrally (3)

Has Inspired Me Toward Action/Has Not Inspired Me Toward Action

12 out of 25 were Inspired Toward Action (1)

5 out of 25 were Somewhat Inspired Toward Action (2)

5 out of 25 answered Neutrally (3)

3 out of 25 were Mostly Not Inspired Toward Action (4)

I Know Much More on the Topic/Learned Nothing New on the Topic

10 out of 25 Know much more on the Topic (1)

8 out of 25 Know a Little More on the Topic (2)

7 out of 25 answered Neutrally (3)

I Am Interested in Getting Involved as a Volunteer/I Am Not Interested in Being Involved in Any Way

12 out of 25 are Interested in Getting Involved (1)

5 out of 25 are Somewhat Interested in Getting Involved (2)

6 out of 25 answered Neutrally (3)

1 out of 25 is Not interested in being involved in any way (5)

Am Interested in Learning more about the Topic/Not Interested in Learning More about the Topic

15 out of 25 are Interested in Learning More (1)

8 out of 25 are Somewhat Interested in Learning More (2)

2 out of 25 answered Neutrally (3)

It has stirred New Ideas and Thoughts I Want to Pursue/It Has Not Inspired Me Toward New Thoughts or Ideas

13 out of 25 were Stirred with New Thoughts or Ideas (1)

6 out of 25 were Somewhat Stirred with New Thoughts or Ideas (2)

6 out of 25 answered Neutrally (3)



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